TEN SERMONS tending chiefely to the fitting of men for the worthy receiuing of the LORDS Supper.

Wherein amongst many other holy Instructions, the Doctrines of sound Repentance and Humiliation, and of Gods speciall fauours vnto *penitent sinners, and worthy Communicants, are* largely and effectually handled.

The sixe first, by I. DOD.
The foure last, by R. CLEAVER.

VVhereunto is annexed a plaine and learned Metaphrase on the Epistle to the COLLOSSIANS, written by a godly and iudicious Preacher.

There is also set before the Sermons, a short Dialogue of Preparation: containing the chiefe points that concerne the worthy receiuing of the Lords Supper, *taken for the most part, out of the Sermons following: and collected into a method, for the benefit and ease of those that desire direction in this matter.*

Newly Printed and Enlarged.

LONDON:
Printed by *T. S.* for ROGER IACKSON, and are to sould his Shop neere the Conduit in [illegible]

To the Right Worſhipfull, the Ladie *Anne Cope*, VVife to Sir *Anthony Cope* of *Hanwell*: and to her vertuous Daughter, the Lady *Elizabeth Cope*, Wife to Sir *William Cope* of *Hardwicke*, encreaſe of grace and all true happineſſe, &c.

IT is a thing better knowne then well conſidered of, that in the myſticall body of Chriſt Ieſus euery member hath his ſeuerall office, whereon it muſt attend, the weakeſt as well as the ſtrongeſt: and in the familie of the great ruler of heauen and earth, each ſeruant hath his ſeuerall talent, which hee muſt imploy; the meaneſt, as well as the worthieſt. To deny my ſelfe to be a member of that body, a ſeruant of that family, I cannot without iniury to God and my ſelfe: to profeſſe to be ſuch a one in word, and in deed to deny it, were no leſſe diſhonourable to my Head, to my Maſter, then diſcomfortable to my ſelfe. What then is to be done? I bethought my ſelfe (for the auoiding of theſe rockes) what ſeruice I might performe, and in thinking, this which I haue now done, was offered to my conſideration wherby as an vnderling in Gods houſhold, for want of greater ability, I haue done my beſt endeuour to put forth to the beſt aduantage others talents, which elſe (to the griefe of many) would haue beene hidden at leaſt, if not vtterly loſt. For the doing whereof, I had rather vndergoe the cenſures of ſuch as are curious & carnally diſpoſed, then depriue thoſe of a benefit that are religious and ſpiritually minded.

Let it not be offenſiue vnto your Ladiſhips, that I haue preſumed to offer theſe Sermons vnto publike view, ſheltered as it were, vnder your names: for I had ſundry motiues which euen enforced me thus to doe.

Firſt, in regard of the matter therein contained, much of it being deliuered in your hearing, and all of it ſuting vnto your affections, whoſe religious care for the preparing both of your ſelues, and of thoſe that depend vpon you, for the worthy receiuing of the holy Sacrament, *is well knowne vnto thoſe that are acquainted with your conuerſation in Chriſt Ieſus.*

Secondly, in regard of the Authors, whoſe affection, I perſwade my ſelfe, is ſuch towards you, in ſundry both Ciuill and Religious reſpects, that they would moſt willingly conſecrate themſelues and their labours to your further building vp in Chriſt Ieſus.

Laſtly, in regard of my ſelfe, who for many ſpeciall fauours receiued, doe acknowledge my ſelfe vnrequiteably endebted, and indiſſolubly bound vnto your Ladiſhips. And hauing nothing of mine owne of any worth, whereby to teſtifie my vnfained thankefulneſſe, I haue borrowed of others for this purpoſe, and withall annexed my hand-writing, that if my ingratitude ſhould hereafter appeare, I might by a publique cenſure be condemned and made aſhamed for the ſame. Thus hoping for pardon of my boldneſſe, and for fauourable acceptance of my good meaning in this behalfe, I humbly take my leaue, recommending your Ladiſhips to the Lord, and to the word of his Grace, who is able to perfect that good worke which he hath begun in you both.

Your Ladiſhips moſt bounden
and in all Chriſtian duties
to be commanded,

IOHN WINSTON.

To the Chriſtian Reader.

LOoke not (good Reader) to finde in theſe Sermons, an abſolute diſcourſe of this ſubiect of preparation to the Sacrament: for that was not intended by the Authors, but onely the excitement of their preſent auditors, as they ſaw occaſion: whereby yet I doubt not, but a Chriſtian heart ſhall finde great furtherance in that worke of Preparation.

Furthermore, let it pleaſe the Reader to be aduertiſed, that the Texts handled in this Booke, haue neyther ſo many Doctrines gathered from them, as the Authors could haue done, nor ſo many vſes enforced vpon the doctrines, but onely ſuch as were thought moſt meete for their preſent Auditorie.

In this which I haue done, I had as the approbation, ſo alſo the helpe of thoſe that preached theſe Sermons following, for the reuiſing and perfecting of diuers things: yet ſo as their leaſure could afford, and therefore what defects ſoeuer ſhall be found in the manner of penning, let them be imputed to me (if the Printer be not faultie) not vnto them, who were content to put a finger, but not their whole hand to this Worke.

Iohn Winſton.

A Summarie Collection of the heads of Doctrine handled in the *Sermons following.*

The Doctrine of the firſt Sermon on PROV. 28.13.

1 *Hiding of Sinne hindereth all true proſperitie.*

2 *He that would haue pardon for his offences, muſt bring before God an acknowledgement of the ſame.*

3 *He that would be aſſured of Gods fauour, muſt ioyne reformation with his confeſſion.*

4 *Whoſoeuer confeſſeth his faults and endeuours to amend them, ſhall finde mercy from God, how ſinfull ſoeuer he hath beene in former times.*

The doctrines of the ſecond and third Sermons on ISA. 1.16.

1 *Whoſoeuer would haue God to waſh him with the blood of his Sonne, muſt waſh himſelfe by godly ſorrow.*

2 *Chriſtians muſt haue regard to the manner of their good workes, as well as to the matter.*

3 *All penitent perſons muſt learne to doe well.*

4 *Euery one muſt haue a principall care of the duties that pertaine vnto him in his owne place.*

5 *Workes of mercy are very acceptable vnto the Lord.*

6 *In matters of Religion, men muſt hearken vnto God, and not vnto fleſh and bloud.*

7 *If wee become truely penitent, neither the greatneſſe, nor multitude of our ſinnes ſhall hinder our ſaluation.*

8 *God looketh for truth, not for perfection at the hands of his children.*

9 *Thoſe*

9 *Thoſe that haue ſoundly repented, ſhall not onely haue ſpirituall graces, but alſo corporall bleſſings beſtowed vpon them.*

The Doctrines of the fourth Sermon on 2 CHRON. 30. 18.

1 *It is the dutie of all gouernours to pray for them that belong vnto their charge.*

2 *Whoſoeuer would receiue mercy from God in the Sacrament, muſt come with a ſincere heart thereunto.*

3 *So long as wee labour to keepe the ſubſtance of Gods worſhip willingly, though we faile in ſome circumſtances vnwillingly, God will be mercifull vnto vs.*

4 *God doth accept and will fulfill euery faithfull prayer that is made vnto him.*

The Doctrines of the fift Sermon on ISA. 55. 1.

1 *The thirſtie ſoule alone hath intereſt in the graces of God, and ſhall reape benefit by the meanes of grace.*

2 *Whoſoeuer commeth to Chriſt Ieſus in the religious vſe of his ordinances, ſhall haue all his wants ſupplyed.*

3 *The beſt things are beſt cheape.*

4 *Nothing can ſatisfie and content the minde but Grace.*

The Doctrines of the ſixt Sermon on MATH. 22, 11.

1 *God is the onely abſolute King ouer all the whole world.*

2 *The Lord taketh notice of euery gueſt that ſitteth at his table,*

3 *It is not ſufficient to come to Gods Wedding-feaſt, but wee muſt come as fit gueſts for ſo great a banquet, and ſo glorious a preſence.*

4 *When God hath to deale euen againſt ſinners, yet hee dealeth in good and peaceable tearmes.*

5 *Sinners ſhall haue nothing to ſay for themſelues when God entreth into iudgement with them.*

6 *The ſpeciall time and place of the puniſhment of wicked men, is after this life in hell fire.*

The

The Doctrines of the ſeauenth Sermon on PSAL. 119. 1.

1 *REligion is the way to happineſſe.*

2 *So much ſinceritie as any one hath, ſo much happineſſe ſhall he haue.*

3 *It is a marueilous great prerogatiue to be freed from the bondage of ſinne.*

4 *Nothing is ſuperfluous that is done in obedience to Gods holy will.*

The Doctrines of the eight Sermon on IOHN 6.

1 *By faire ſpeeches to vs, or courteous vſage of vs, we ought not to be ſtayed from telling men their faults, when by our calling we are required to admoniſh them.*

2 *Chriſt Ieſus is acquainted with the purpoſes of ſuch as come to his ſeruices.*

3 *A man cannot be both a worldling and a Chriſtian.*

4 *They are moſt prouident for themſelues, whoſe greateſt labour is for grace.*

5 *The efficacie of the Word and Sacrament is from Chriſt his owne hand.*

The doctrines of the ninth and tenth Sermons on MARK. 14. 18.

1 *Ieſus Chriſt knew before what ſufferings he was to vndergoe.*

2 *They are likely to ſtand beſt, who are moſt fearefull of falling.*

3 *No bands of kindneſſe can make wicked men faithfull vnto godly men.*

4 *Wicked men fulfill the will of God, to their owne condemnation.*

5 *All the delights and contentments of wicked men in this world, cannot counteruaile their miſeries in the world to come.*

6 *The efficacie of the Sacrament is from Gods owne hand.*

7 *Chriſt Ieſus in the Sacrament by corporall food giueth a moſt ſure poſſeſſion of himſelfe, and vnion with himſelfe.*

8 *Chriſt in the Sacrament doth make a full meale.*

9 *Faithfull Communicants at the Lords Table come to be enriched by Chriſt his legacie.*

A BRIEFE DIALOGVE CONCERNING PREPARATION FOR THE worthy receiuing of the LORDS SVPPER, taken for the moſt part out of the Sermons following.

WHat is the Lords Supper?

It is a Sacrament of the Eternall Couenant; whereby, through the vſe of Bread and Wine, rightly adminiſtred, and faithfully receiued, the ſoules of them that are ingrafted into Chriſt, are ſpiritually nouriſhed vnto eternall life. *Math. 26. v. 28.* *Iohn. 6. verſ. 27. 54. &c.*

What then is required of thoſe that will be partakers of this heauenly food at the Lords Table?

They muſt be prepared as meete gueſts for ſuch a Banquet. *Mat. 22. v. 12.* *1 Cor. 11. v. 28.*

For the better attayning to this preparation, how many things are there to be conſidered?

Three: firſt, what is to be done before the partaking of it. Secondly, what at it. Thirdly, what after it.

What is that which muſt be done before?

There muſt be firſt, an examination how fit we are to receiue.

ceiue. Secondly, a premeditation of the benefits that we are to receiue. And thirdly, faithfull & feruent prayer for Gods blessing vpon our examination, premeditation and receiuing.

Of what points are wee to examine our selues?

1 Examination. First, in generall, whether we be of the number of the faithfull, and haue in vs the life of grace: for otherwise wee are vtterly vnfit to be partakers of the Lords Supper, which is appointed for food to continue spirituall life where it is, and not to worke it where it is not: to be for nourishment vnto Gods Children; but for the bane and destruction of Dogs and Swine, that dare presume to meddle with the same.

2 Secondly, we must examine our selues more particularly.

Concerning what matters?

Whether wee haue attained vnto a competent measure of Repentance, Knowledge, Faith and Loue: which if we can finde in our selues, we may resolue our hearts in that point of generall examination, and conclude, that wee are within the Couenant of grace, and haue communion with Christ Jesus, and therefore are in state to be communicants at his Table.

How should we try our selues in the matter of Repentance?

1 Repentance. We must examine, first, whether we haue at any time carefully sifted our hearts and behauiour, to finde out as many of our corruptions as possibly we could. Secondly, whether we haue beene, and are hartily sorrowfull for the same. Thirdly, whether wee haue rightly confessed them before the Lord, with an earnest desire of the pardon thereof. And fourthly, whether we purpose and resolue for euer hereafter (through Gods gracious assistance) to reforme both our harts & wayes.

Is there any necessitie of that searching of our selues?

1 Searching. See the Sermon on *Prou.* 28.13. Doct. 1. *Iob* 20. *vers.* 12. Yes verily: for otherwise we shall be found hiders of sinne, which hindereth all true prosperitie, and argueth plainely that there is in vs a loue of iniquitie, and abundance of hypocrisie, which will keepe vs from reaping benefit by the Word or Sacrament.

Whereby should we trie our selues to the entent we may come to a more full and particular sight of our corruption?

Psal. 119. *v.* 59. By the Law of God, which is the true Touch-stone: examining our selues by euery commandement, that so wee may discerne

diſcerne, if not all, yet the moſt part of the corruptions of our ſoules, and errours of our liues: and for our more orderly proceeding herein, wee may vſe this direction following; wherein are ſet downe the chiefe heads of moſt of the ſinnes againſt euery Commandement.

Sinnes againſt the firſt Commandement.

1 ATheiſme, which is, when men eyther thinke there is no God, or liue as if there were no God.

2 Idolatrie, which is the hauing of a falſe God.

3 Ignorance, vncapableneſſe of knowledge, errours and hereſies.

4 Forgetfulneſſe of good things, eſpecially of thoſe that moſt concerne vs, and chiefly at that inſtant when we ſhould make vſe of them. Secondly, remembring of euill things, eſpecially of thoſe that may moſt corrupt vs; and chiefly then when we ſhould be moſt free from the thought of them.

5 Vnwillingnes vnto good things, principally to the beſt: readineſſe vnto, and wilfulneſſe in euill, eſpecially the worſt. Secondly, impatiencie vnder croſſes.

6 Diſtruſt of Gods power, mercy, &c. promiſes, and prouidence, whence carnall feares are wrought and cheriſhed, and the true feare of God is expelled and baniſhed.

7 Preſumption vpon Gods mercy.

8 Carnall confidence in wit, learning, wealth, ſtrength, friends, &c. thinking our ſelues the better or ſafer, ſimply for them: whence ariſeth pride and ſecuritie.

9 Much loue of euill: as alſo of our ſelues, our friends, our pleaſure, profit, credit, &c. Secondly, little loue of God and of goodneſſe, and of Gods ſeruants and ſeruices.

10 Hatred of God and goodnes. Secondly, want of hatred againſt our owne and others ſinnes.

11 Abundance of wordly ſorrow, ſhame and diſcontentment. Secondly, want of ſpirituall griefe, and indignation againſt our owne & others tranſgreſſions. Thirdly, not lamenting for the calamities of Gods people, priuate or publike.

12 Immoderate carnall mirth: too little ſpirituall ioy.

If any deſire proofes of Scripture for theſe particular ſinnes mentioned, hee may vſe the help of Maſter *Dods* Booke on the Commandements: or of the True Watch, where many of theſe are touched.

13 Hardneſſe of heart, benummedneſſe of conſcience: or helliſh terrours and accuſations, proceeding from doing things eyther without, or againſt the rules of the word.

Sinnes againſt the ſecond Commandement.

1 BAſe and vnwarranted conceits of God, as when we frame any Image of him in our mindes.

2 Worſhipping of Images.

3 Adoration of Angels or Saints, obſeruing Holy-dayes in deuotion to them, ſwearing by them, &c.

4 Approbation of Idolatry by preſence, ſpeech, geſture, ſilence, keeping of ſuperſtitious Relikes and Monuments, keeping companie with Idolaters, &c.

5 Neglect of any of Gods ordinances, as of preaching, hearing, reading, meditation, conference, the vſe of good bookes, and of good company, of priuate and publike prayer, faſting, making of vowes, &c.

6 Superſtitious faſting, raſh vowes, breach of lawfull vowes, abuſe of lots, &c.

7 Want of ſorrow for being borne of Idolatrous forefathers.

Sinnes againſt the third Commandement.

1 PRofeſſion ioyned with prophaneneſſe, vvhereby Gods Name is diſhonoured.

2 Abuſing of Gods word; firſt, by fruitleſſe ſpeaking of it. Secondly, framing ieſts out of it, or againſt it. Thirdly, maintaining of ſinne by it. Fourthly, applying it to charming, &c.

3 Abuſing the names or titles of God. Firſt, by admiration, as by ſaying in our common talke, ô Lord, ô Ieſus, &c. Secondly, by curſing, &c.

4 Swearing vainely, outragiouſly, falſely, &c.

5 Blaſpheming.

6 Taking a lawfull oath without due reuerence and conſideration.

7 Praying without faith, feeling, reuerence, feruencie, not

not waiting for an answere,&c. asking euill things: ayming more in our requests, at the relieuing of our necessitie, then at the aduancement of Gods glory.

8 Hearing, reading, meditating, conferring, singing of Psalmes, and receiuing the Sacrament without preparation, attention, reuerence, delight and profit.

9 Light passing ouer of Gods great workes of Creation, Preseruation, Redemption, as also of other his mercies, and iudgements.

10 Abuse of our Christian libertie, to the hardening, ensnaring, peruerting, or iust grieuing of any.

Sinnes against the fourth Commandement.

1 NEglect of preparation for the Sabbath before it come, and of fitting our hearts for holy Seruices when it is come.

2 Prophane absence from, or vnfruitfull presence at Gods ordinance.

3 Excessiue eating and drinking, which causeth drowsinesse, and vnfitnesse for Gods worship.

4 Doing any ordinary worke of our Calling.

5 All recreations which distract.

6 Vaine and worldly speeches and thoughts.

7 A secret desire that the Sabbath were ouer.

8 Neglect of calling our selues or others to a reckoning after holy Exercises.

9 Giuing liberty to our selues in the night before the whole Sabbath be ended.

Sinnes against the fift Commandement.

Sinnes of all Inferiours in respect of their Superiours.

1 WAnt of reuerence inward or outward. 2. Neglect of prayer. 3. And of humble submission.

Sinnes of all Superiours.

1 Want of loue. 2. Failing in prayer. 3. And in giuing good example.

Sinnes of Children in respect of their Parents.

1 Disobedience.

2 Murmuring at their Parents corrections, though vniust.

3 Contemning of them for any defect of body or minde.

4 Vnthankefulnesse, in not relieuing them, not standing for their deserued credit, &c.

Sinnes of Parents.

1 Negligence, in not instructing their Children betime.

2 Not correcting them till it be too late: or doing it with bitternesse, without compassion, instruction, and prayer.

3 Giuing them ill example.

4 Neglect of bringing them vp in some lawfull calling.

5 Not bestowing them timely, & religiously in marriage.

6 Light behauiour before them, and too much familiaritie with them, whereby they become vile in their eyes.

7 Louing beautie, or any outward parts more then Gods Image in them.

8 A sinne peculiar to the Mother is, refusing to nurse them.

Seruants sinnes in respect of their Gouernours.

The three first sinnes of Children may be in Seruants, as also these that follow.

1 Idlenesse in their calling.

2 Vnthriftinesse and vnfaithfulnesse in dealing with their Masters goods and affayres.

3 Stealing, priuie defrauding of them, &c.

4 Eye-seruice.

Diuers sinnes of Parents are found in Masters, as also these that follow.

1 Vnaduised entertaynment of sinnefull seruants.

2 Not vsing religious exercises with them: not admonishing nor correcting them, or doing it in an ill manner: grieuing more when they faile in their businesse, then when they are slacke in Gods seruice.

3 Not recompensing their labours, by giuing them a due reward when they are with them, and when they part from them.

4 Neglect of them in sickenesse: vniust stopping of their wages for that time.

5 Not

5 Not relieuing them (if they be able) in their age, vvho haue ſpent their youth in their ſeruice.

Sinnes of the Wife in reſpect of her Huſband.

1 Failing in reuerence, which appeareth in frowardlookes, ſpeeches or behauiour.

2 Diſobedience in the ſmalleſt matters.

Sinnes of the Huſband.

1 Not dwelling with his Wife.

2 Neglect of edifying her by inſtruction and example.

3 Denying her comfortable maintenance and imployment.

Sinnes common to them both.

1 Want of loue.

2 Bewraying one anothers infirmities: diſcouering each others ſecrets.

3 Ielouſie. 4 Contention.

Sinnes of the people in regard of their Miniſters.

1 Diſobeying and oppoſing againſt their doctrine.

2 Denying them competent maintenance.

3 Not ſtanding for them when they are wronged.

Sinnes of Miniſters.

1 Slackneſſe in preaching. 2 Vnprofitable or hurtfull teaching. 3 Giuing ill example.

Sinnes of Subiects.

1 Rebellion. 2 Refuſing to pay dues.

Sinnes of Magiſtrates.

1 Careleſnes in eſtabliſhing and promoting true Religion.

2 Of maintayning peace, and prouiding that malefactors may be puniſhed, and well-doers be encouraged.

Sinnes of Inferiours in gifts or age.

1 Not acknowledging, nor reuerencing, nor imitating the graces of their Superiours.

2 Deſpiſing of the aged.

Sinnes againſt the ſixt Commandement.

1 RAſh anger, enuy, hatred, malice.

2 Brawling, reuiling, threatning, and prouoking of others.

Sinnes of Children in respect of their Parents.

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Sinnes againſt the ſixt Commandement.

1 RAſh anger, enuy, hatred, malice.

2 Brawling, reuiling, threatning, and prouoking of others.

3 Fighting.

4 Crueltie in puniſhing, oppreſſing, &c.

5 Murdering of our ſelues or others, or conſent thereto.

6 Immoderate worldly ſorrow: neglect of Phyſicke, of wholſome dyet and exerciſe, ſurfeiting and drunkenneſſe, all which are enemies to the health and life of man.

7 Crueltie to our owne or others ſoules.

Sinnes againſt the ſeauenth Commandement.

1 ADulterie, fornication, inceſt, rape, Sodomie.

2 All wantonnes, ſecret or open, alone or with others.

3 Nocturnall pollutions, luſtfull dreames, &c.

4 Vnholy mariages, in regard of religion, age, neereneſſe of bloud, want of Parents conſent, &c.

5 Abuſe of the marriage-bed, not obſeruing the time of { natural ſeparation, *Leu.* 18.19 / ſolemne humiliation.

6 Nouriſhing of the cauſes and occaſions of wantonnes, as impure luſts, ſurfeiting, drunkenneſſe, idleneſſe, laſciuious apparrell, ſocietie with laſciuious perſons, lewd bookes, ſongs or ſpeeches: wanton lookes, pictures, ſtage-playes, dauncing, dalliance, &c.

7 Wearing apparrell contrary to our ſexe.

8 Vnlawfull diuorce.

Sinnes againſt the eight Commandement.

1 COuetouſneſſe, and all deſire of our Neighbours goods, albeit through feare or ſhame wee cannot get them.

2 Church-robbing.

3 Robbing of our ſelues by waſtfulnes in dyet, apparrell, gaming, &c. by idleneſſe, vnaduiſed Suretiſhip, nigardlineſſe, &c.

4 Robbing of others, taking away the ſmalleſt things, firſt, by fraud. Secondly, vncharitable incloſure. Thirdly, dealing wrongfully with the goods of the deceaſed. Fourthly, deceit in buying and ſelling. Fiftly, with-holding eyther things com-

committed vnto vs, or things found, lent, earned, or otherwiſe due.

5 Not making of reſtitution.

6 Counſelling, or conſenting to others in theft.

Sinnes againſt the ninth Commandement.

1 FAlſe witneſſe-bearing in publike or priuate, or conſent thereunto.

2 Raiſing, ſpreading abroad, or liſtening to falſe reports of tale-bearers.

3 Raſh ſuſpition, hard iudging, interpreting things in the worſt ſenſe.

4 Aggrauating and diſcouering others infirmities without care of their credit, others edification, or our owne good.

5 Flattery.

6 Lying, though in ieſt, or to a good end.

7 Boaſting.

8 Iniurious charging of our ſelues to be hypocrites in time of temptation.

9 Want of care, of our owne and others good name, that God might haue more glory.

The breach of the tenth Commandement: by,

MVltitudes of euill thoughts and motions againſt our neighbours, and ſcarcitie of ſuch as are good.

When wee haue attained to a particular ſight of our many and grieuous iniquities and tranſgreſſions, what is further to be done of vs?

We muſt labour to bring our hearts to true ſorrow and contrition for the ſame. 2. Godly ſorrow.

What vſe is there of that?

It is very requiſite in diuers reſpects; it being a ſpeciall meanes to purge our ſoules from the pollution of ſinne, to moue the Lord to haue compaſſion on vs, and plentifully to powre downe his mercies vpon vs; without which it is certaine there is no ſound repentance in vs, nor mercy to be expected from our God.

See the Sermon on *Iſa.* 1 Doct. 1.
Iam. 4. *verſ.* 8. 9.
Iere. 4. *verſ.* 1 [illegible]
Ioel 2. *verſ.* 13.
Zach. 12. 20. *&* 1 *Chro.* 13. *ver.* 11

Sith

Sith it is ſo neceſſary, ſhew me how it may be gotten.

1 Wee muſt beſeech the Lord (from whom proceedeth euery good and perfect gift) to worke it in our hearts.

2 Wee muſt vſe all good helpes to ſtirre vp our ſelues thereunto: as,

Neh. 9. Pſal. 51. 1 To call to minde the multitude, and grieuouſneſſe, and offenſiuenelſe of our ſinnes; together with our long continuance therein: aggrauating them by euery circumſtance to make them more odious to our ſoules.

Eccleſ. 7. 2 To goe to the houſe of mourning, and to make vſe of euery ſtroke of God, as well vpon others as our ſelues.

3 Not onely with patience to endure, but with earneſtneſſe to intreate, and with gladneſſe to accept of the helpe of ſuch as haue broken hearts themſelues, and ſo are more able and skilfull to pierce and wound the ſoules of others.

4 When by our owne ſifting, and others faithfull dealing, our harts are touched with ſome remorſe, let vs ſeriouſly and throughly ponder vpon the infinite mercy of God the Father, in giuing his Sonne, and of Chriſt Ieſus in giuing himſelfe for vs, who by reaſon of our ſinnes were deadly enemies vnto him: the conſideration whereof cannot but moue our harts to relent, vnleſſe they be altogether flintie, and hard as an Adamant.

When our hearts are touched with inward griefe for our ſpeciall corruptions, what is to be done in the next place?

3 Confeſſion. We muſt bring them in an holy confeſſion before God.

Prouerb. 28. *What motiues are there to induce vs ſo to doe?*

See the thirteenth Sermon Doct. 2. Diuers: for,

1 Iohn 1. ver. 9. 1 Without this there is no promiſe of pardon of ſinne, nor indeed any godly ſorrow, or ſound repentance for ſinne.

2 Sam. 24. v. 12 Dan. 9. ver. 19. Nehem. 1. v. 5, 6. 2 This is a ſoueraigne preſeruatiue againſt relapſes, as may be ſeene in *Dauid*, *Peter* and *Paul*.

3 This is an effectuall meanes to quicken our hearts vnto prayer.

4 Hereby God is much glorified in his Truth, Mercy and Iuſtice. *Ioſh. 7. verſe 19.*

Seeing this acknowledgement of ſinne is ſo needfull, declare how it muſt be performed?

Theſe

Theſe rules muſt be obſerued therein.

Firſt, that it proceede from a good roote, *viz.*

1 From an vtter hatred of ſinne: not from wearineſſe vnder the croſſe, as in *Pharaoh*, nor from ſome ſodaine paſſion, as in *Saul.*

2 From hope of mercy: for if that be wanting, wee ſhall neuer reſt on God for pardon. *2 Sam.14.v.13*

Secondly, that it be made in a good manner, *viz.*

1 Heartily and ſincerely, not coldly and hypocritically.

2 Particularly and with enumeration of our ſpeciall and moſt beloued ſinnes: as in *Paul* and *Ezra.* *Ier.31.verſ.19.*

What will follow vpon ſuch a confeſſion?

A deſire of generall reformation, and a full purpoſe to abandon the allowance of euery infirmitie, and the practiſe of euery groſſe ſinne. 4 Reformation. See the Sermon on *Pro* 28 Doct. 3.

How may this reformation be attained vnto?

1 Wee muſt conſtantly and carefully auoid all the occaſions of ſinne, and be moſt iealous of our ſelues, where wee are moſt prone to be ouer-taken. *Acts 19 verſ.18* *Iſa 1.verſ.16.*

2 We muſt conſcionably and continually vſe all the meanes of goodneſſe.

3 When we are ouer-taken through infirmity, we muſt preſently and hartily lament our fall, and ſeeke a reconciliation.

4 If theſe meanes preuaile not, wee muſt binde our ſelues by a ſolemne vow, to ſtriue againſt our principall ſinnes, and moſt dangerous corruptions.

What other notes are there beſides theſe already ſpoken of, whereby wee may be aſſured that our repentance is ſound, and that our hearts doe not deceiue vs therein?

Theſe following.

1 If we be vniuerſall in our obedience, deſiring to practiſe or forbeare whatſoeuer God would haue vs: not giuing a diſpenſation to our ſelues for the committing of any ſinne, or for the omitting of any duty, but diſliking all manner of euill, both in our ſelues and others. Notes of ſound repentance. *Pſal.119.v.6.* See the Sermon on that place. Doct.2.

2 If we increaſe in goodneſſe, neither waxing worſe, nor ſtanding at a ſtay, but daily getting ground of our corruptions. *Pſal.3.v.13.14*

3 If

3 If in all our intents and actions we looke vnto the Lord,
Iob 31.v.1.&6. as the ſearcher of our hearts, and the tryer and rewarder of
1 Cor.4.verſ.3. our workes: not diſcouraging our ſelues whatſoeuer men thinke or ſpeake of vs and our doings, ſo that God doe approue of vs and them: nor contenting our ſelues with mens approbation when the teſtimonie of God is not for vs.

4 If we like beſt, and deſire moſt that companie in priuate, and that teaching in publike, where our ſpeciall corruptions ſhall be roundly, and wiſely, and mercifully reproued and inueighed againſt, and the duties wherein wee come ſhorteſt, moſt earneſtly preſſed and ſtood vpon. Neyther falling out with thoſe that admoniſh vs, nor denying, cloaking, excuſing, or extenuating our faults.

What elſe is required in a worthy Receiuer?

2 Knowledge. A competent meaſure of knowledge, ſo that he be able to diſcerne betweene the Elements, and the Lords body and bloud: taking euery thing in it owne nature and kinde: not confounding the ſigne with the thing ſignified, nor putting no difference betweene the Sacramentall and common bread, but vſing each of them in the manner appointed by Chriſt, and with ſuch reuerence as is due vnto them, and to that end for which they were ordayned; namely, the commemoration of Chriſt his death, and our neerer and fuller communion with him.

What further examination muſt wee vſe before our communicating at the Lords Table?

3 Faith. We muſt trie whether we haue faith or not: without the which it is impoſſible to pleaſe God, and whatſoeuer we doe
Heb.11.ver.6. is ſinne.
Rom.14.ver.23.

What then is to be beleeued concerning this particular ordinance?

See the ſecond Sermon on *Marke* 14. Doct.7. That it is ordained of God not onely to be a ſigne to ſignifie and repreſent; but a Seale alſo to confirme, and an inſtrument to exhibite Chriſt with all his merits vnto euery beleeuer.

Why is loue vnto men required in all faithfull receiuers?

4 Loue. 1. Becauſe being deſtitute of that, we cannot be aſſured of Gods loue vnto vs, nor of our loue vnto him.

1 Iohn 3. 2 Wee cannot vvith any confidence expect at the Sacrament

crament a generall acquittance from all our debts vnto God, except we in loue can paſſe by ſmall offences in our brethren. *Math.* 18. v. 35

3 The Lords Supper is ordained as a ſeale of the mutuall fellowſhip, and communion of Gods people, as with their head Chriſt, ſo with one another. 3

What rules are we to obſerue in loue?

1 If any indignitie or iniurie haue beene offered vs, wee muſt forgiue and forget the ſame, and ouer-come euill with goodneſſe: louing them that hate vs, and praying for them that ſpeake and practiſe euill againſt vs, at leaſt deſiring and ſtriuing ſo to doe. See the Sermon on *Iſa.* 1. Doct 2. *Math.* 18. v. 35. *Rom.* 12. *Mat.* 5.

2 If wee haue done wrong vnto others, wee muſt vndoe it againe: otherwiſe our ſacrifice and ſeruice cannot be accepted.

But what if thoſe whom we haue wronged be farre off, that wee cannot ſeeke vnto them: or will not yeeld to a reconciliation when it is ſought for?

God will accept of our true and vnfained deſire in that behalfe, when a reconciliation is deſired, but occaſion denied, and if others will not be pacified towards vs, it is their fault, and not ours, neither muſt that keepe vs from the Sacrament.

Thus much concerning Examination.

What is that Premeditation which muſt be vſed?

It is a ſerious conſideration of the benefits which wee are to receiue by Chriſt Ieſus. Premeditation. 2

What are thoſe?

They are ſet downe in the new couenant (wherof the Lords Supper is a ſeale) and they may be reduced to theſe heads. *Ezek.* 36. v. 21. *Ier.* 31. v. 31. See the Sermon on *Pro.* 28 Doct. 4. And that on *Pſal.* 119. Doct. 1.

- 1 Firſt, freedome from all manner of euill whatſoeuer, whether of ſinne or miſerie, in this life or in that which is to come.
- 2 Secondly, the enioyment of all good things.
  - 1 In this world: and that
    - 1 For the inward man,
      - 1 Perfect iuſtification.
      - 2 True ſanctification.
    - 2 For the outward man,
      - A good name, eſtate, ſafetie, health, &c.
  - 2 In the world to come, all manner of happineſſe.

Hauing

Hauing thus examined our ſelues concerning our Repentance, Knowledge, Faith, and Loue, and vſed premeditation of the benefits that are to be expected of all worthy Receiuers, what remaineth further to be done by vs?

3 Prayer.

We muſt before our approaching to the Lords Table earneſtly beſeech his Maieſtie to giue a bleſſing to thoſe our endeuours: and where we haue come ſhort in fitting our ſelues we are to intreat him to pardon it; to accept of vs in the mediation of his deare Sonne; and to make a ſupply of all our wants, of his rich mercy and free grace.

But what if a man finde that he commeth very ſhort of that examination and preparation that is required, were hee not better to abſent himſelfe from the Sacrament, till he be better fitted?

See the Sermon on 2 *Chron.* 30. Doct 2.3.

In no wiſe: for if hee be vpright-hearted though neuer ſo weake, the Lord will accept of him. And if he feele his ſickeneſſe to be grieuous and dangerous, he hath the more need to haſten to the Phyſitian: neyther is ſtaying from Gods Ordinance a meanes to better his eſtate, but rather to make him worſe, and to pull Gods heauy iudgements vpon his ſoule and body. *Numb.* 9.

Thus much concerning the duties tending to Preparation before our receiuing.

How muſt we be diſpoſed in the preſent act of receiuing?

2 How we are to be diſpoſed in the act of receiuing.

Wee muſt preſent our ſelues with reuerence before the Lord, ſetting our ſenſes and our faith a-worke, and heedfully meditating on theſe foure things.

Iſay 53.

1 Firſt, when we ſee the Bread broken, and the wine poured out, we muſt conſider of the bitter Paſſion of Chriſt Ieſus, who was wounded for our tranſgreſſions, and broken for our iniquities: who encountred with his Fathers wrath, and with Sathan, Death, and Hell; and for our ſakes in particular, ſuſtained ſuch wofull terrours in his ſoule, and torments in his body, that he cryed out in the bitternes of his heart, *My God, my God, why haſt thou forſaken me?* and at length, ſhed forth his moſt precious bloud for the pacifying of his Fathers diſpleaſure, and the ſatisfying of his infinite iuſtice. And withall we ſhould ſeriouſly ponder vpon the inconceiueable loue of God the Father, in giuing his onely and wel-beloued Sonne,

to

to ſuffer ſuch vnſpeakeable tortures for vs; who were curſed rebels againſt him: and thence be drawne to thinke on the haynouſneſſe and odiouſneſſe of our ſinnes, which ſo farre incenſed the Lords wrath and indignation, that nothing could quench the flame thereof, but onely the precious bloud of his deare Sonne.

Secondly, when we ſee the Miniſter diſtributing the bread and wine, we are to conſider, that as thoſe outward elements are offered vnto vs by man: ſo Chriſt Ieſus with all his benefits is offered vnto vs by the bleſſed Trinitie. 2

Thirdly, when we reach forth our naturall hand to receiue the bread and wine, we muſt withall reach forth the hand of faith to apprehend and lay hold of Chriſt. 3

Fourthly, in eating the bread and drinking the wine, wee muſt apply Chriſt with all his merits particularly vnto our ſelues, and be aſſured that as that bread and wine are made the nouriſhment of our bodies; ſo Chriſt his body and bloud are made the nouriſhment of our ſoules: and as certainely as the bread and wine are made one ſubſtance with vs, to ſtrengthen our bodies & to refreſh our harts, ſo ſurely Chriſt is made one with vs, & we with him, and then our ſoules ſhall be ſtrengthned, and our hearts ſpiritually reuiued; eyther preſently in the very act of receiuing, or afterwards in due time, when wee ſhall ſtand in moſt need of comfort. And therefore in aſſurance of faith we ſhould ſtir vp our hearts to expect all the fore-named benefits, of remiſſion of ſinnes, and ſanctification of our natures; together with the fruition of all neceſſary outward bleſſings, and the remouall of all hurtfull croſſes. 4

Well were it for vs indeede, if wee could looke for theſe things to be beſtowed vpon vs: but the greatneſſe and multitude of our ſinnes is ſuch, that we iuſtly feare they will keepe good things from vs.

This doubt ſhould not perplexe nor trouble vs, if we be truely penitent for all our tranſgreſſions: for Chriſt hath paid for many and great ſinnes, as well as for fewer and leſſer: and through him the Lord is ready to pardon all, and all manner of iniquities, as well the greateſt of them, as the ſmalleſt: and if once our ſinnes be done away, all the fore-named benefits doe of right belong vnto vs.

See the Sermon on *Iſa.* 1 Doct. 7. *1 Iohn* 1. v. 9. *Ezek* 36. v. 25.

Thus

Thus much concerning the Meditations that are needfull in the very act of receiuing.

What is to be done after our receiuing?

1 First, wee muſt giue hearty thankes vnto the Lord for this ineſtimable benefit which we haue receiued, in being partakers of the Lords Supper.

3 What to be done after our receiuing. 2 Secondly, we muſt carefully marke how we ſpeede, and what ſucceſſe we find; and if the Lord afford vs preſent comfort, we muſt be much more thankefull, and endeuour by all good meanes to nouriſh and cheriſh the ſame; and if we miſſe of it for that time, wee muſt notwithſtanding giue God the glory of his truth, in making good his couenant, and euery part thereof; and therefore with confidence and conſtancie waite and pray for the bleſſing: reſoluing with our ſelues (euery one in his owne ſoule) that as ſure as God is true and faithfull in his promiſes, wee ſhall in the fitteſt ſeaſon, reape fruit and profit by his ordinance, which in conſcience and obedience vnto him, we haue beene partakers of. In which regard, euery particular beleeuer may boldly ſpeake, in this, or the like manner vnto his owne ſoule: I haue with as great vprightnes as I could, communicated at the Lords table, and there receiued the ſeale of the euerlaſting couenant of grace, and therefore ſhall it aſſuredly be performed vnto me: and albeit my faith and aſſurance of Gods fauour be but weake, it ſhall be ſtrengthened: and whatſoeuer Sathan or mine owne deluded conſcience tell me, all mine iniquities are pardoned and couered, and I am at this very inſtant, as free from ſinne in Gods account, as *Adam* was before his fall, and as the Saints and Angels are now in heauen; yea, as Chriſt Ieſus himſelfe is, I being a member of his myſticall body.

Pſal. 32.

And ſo for ſanctification, though I be tainted with much ignorance, with many errours, with bad affections and euill actions; yet the Lord, according to his couenant, will reforme all, and giue me a minde to know him, and his will; and a memory to hold faſt what I know: he will giue me a hart to loue him, to feare him, and to obey his Commandements. I ſhall haue Chriſt his power to ſtrengthen and vphold mee, his wiſe-

wiſdome to inſtruct and direct mee, and his Spirit to worke all needfull graces in me, ſo that all the powers of hell ſhall neuer be able to preuaile againſt me, much leſſe ſhall the afflictions of this world be able to ſeparate me from Chriſt Ieſus. I neede not feare any euill: For all ſhall worke together for the beſt vnto me, neyther can I want any thing that is good, for *God hauing giuen vs his Sonne, how ſhall he not with him giue vs all things?* Rom. 8.

3 Thirdly, we muſt determine and endeuour to lead a new life, bringing forth the fruits of Repentance, Faith and Loue, more abundantly then in former times, as hauing renewed our Couenant with the Lord for that purpoſe: and therefore when we finde any ſinfull motions ſtirring within vs, wee ſhould reaſon thus; Did I not at the Sacrament vow and couenant with God to ſtriue againſt all manner of corruptions: and did I not receiue the Seale of the Couenant in aſſurance that I ſhould haue power and ſtrength againſt them? Why then ſhould I yeeld vnto them? why ſhould I be any longer in bondage vnto them? nay, I will not ſerue ſinne in the luſts thereof, but will reſiſt it, and by the power of Chriſt, I ſhall get victory ouer it: for the Lord hath ſaid that *ſinne ſhall not haue dominion ouer vs.* Rom. 6. ver. 14.

So alſo when we finde wants and imperfections in our beſt ſeruices, as coldneſſe in prayer, diſtractions in meditating, vnfruitfulneſſe in hearing, deadneſſe in ſinging of Pſalmes, &c. As alſo, impatiencie or faint-heartednes vnder croſſes, diſgraces, perſecutions, &c. Let vs then relieue our ſelues with theſe or the like meditations; Was I not lately at the Lords Table, where I receiued a pledge of my ingrafting into Chriſt, who is the true Vine? and is there not in him ſufficient iuyce of all good graces to be deriued to euery branch that is in him: and is not the ſecond *Adam* as able to conuey his vertues into me, as the firſt *Adam* was to conuey his corruptions? why then ſhould I not ſeeke to him in aſſurance of obtayning ſtrength to doe and ſuffer whatſoeuer he will haue me? yes, I will runne vnto him, and craue power and abilitie from him, & asking I ſhall obtaine; for he hath ſaid it that will neuer falſifie the leaſt part of his truth. Iohn 15.

May it not then be concluded, if immediately vpon the receiuing of this Sacrament we grow worſe then we were before, that we came vnworthily thereunto?

Yes verily: if wee be indeede worſe, and not in our owne conceit onely, it is ſure that there was ſome ſinne or other vnrepented of, lying vpon our Conſciences, which cauſed Gods ordinance to be ineffectuall. Indeede, the worthieſt receiuers, in their owne imaginations, and through Sathans falſe ſuggeſtions, ſeeme vnto themſelues to be worſe, (when in truth they are not ſo) becauſe they feele their corruptions ſtirring more violently, and temptations ruſhing vpon them more fiercely then euer before: but this is ſo farre from being an argument of vnworthy receiuing, that if they ſet themſelues to reſiſt in this combate, there can be no more euident teſtimonie of their worthy receiuing: for now that their ſinne hath had a deadly blow, it beginneth (like a mad Bull in the ſame caſe) to rage more furiouſly: and Sathan being diſpoſſeſſed of his holds, plyeth his buſines with new and fearefull aſſaults, and therefore ſuch haue no cauſe at all to be diſmayed, but rather very good cauſe to be comforted.

But (will ſome ſay) what ſhall I thinke of my ſelfe in this matter; when I finde that whereas I reſolued vpon new obedience, I come ſtill farre ſhort of that which I am deſirous to performe?

You need not diſcourage your heart for all this: the ſight of your imperfections argueth that your eyes are more enlightned then in former times, and that you haue gotten an humble and lowly conceit of your ſelfe, and your good deedes, which are things very pleaſing vnto God: neyther doth he require ſuch ſtrict obſeruation of the Commandements, as that we ſhould obey them in perfection, but onely that wee ſhould conſent in our hearts, and labour in our practiſe to yeeld obedience thereVnto: which if we can doe, the Lord will graciouſly accept of vs, and of thoſe duties which we performe, ſeeing that we faile not in the ſubſtance of his ſeruice, but onely in ſome circumſtances, and that full ſore againſt our wils.

See the Sermon on *Iſa.* 28. Doct. 1.

See the Sermon on 2 *Chro.* 30. Doct. 3.

THE

THE FIRST SERMON of the Lords Supper.

PROVERBS 28. VERS. 13.

He that hideth his ſinnes ſhall not proſper: but he that confeſſeth and forſaketh them ſhall haue mercy.

THE drift and purpoſe of theſe words is, to ſtirre vp all men to true Repentance: whereunto that they might be the ſooner induced, and therein better directed, he ſets downe:

First, the miſerable condition of impenitent perſons, whoſe property is, to cloake their ſinnes: concerning whom, he pronounceth, that they *that hide their ſinne ſhall not proſper:* ſo long as ſinne is couered, it proſpers in the ſoule: and ſo long as ſinne thriues in the ſoule, there can be no true proſperitie in the ſtate, eyther for inward or outward things. 1

Secondly, the happineſſe of penitent perſons: *they ſhall finde mercy:* whatſoeuer their iniquities haue beene, they ſhall be receiued into Gods fauour, and finde all the fruits thereof, ſo that they teſtifie the ſoundneſſe of their repentance by the performance of theſe duties following: to wit, 2

First, that they come to a plaine and ſincere confeſſion (which is oppoſite to the former hiding) [*but he that confeſſeth, &c.*] 1

Secondly, that they grow to a generall reformation, implyed in theſe words [*and forſaketh them.*)

Verſ. 13. *He that hideth his ſinne ſhall not proſper, &c.*

From theſe words this Doctrine euidently ariſeth: that

Doct. 1. Hiding of sin, hinders mercy.

the harbouring and hiding of sinne hindereth all true prosperitie and mercy.

Whereſoeuer ſinne hath entertaynment in the heart, ſound happineſſe is as farre from that partie, as he himſelfe is from vprightneſſe and goodneſſe: God neuer caſteth away his kindeneſſe vpon them that endeuour not to caſt all ſinne out of their ſoules. This poynt is made cleare vnto vs in the *Pſalme*, where the Prophet deſcribing a righteous man, and ſhewing that he, and he alone is a bleſſed man, ſets him out by this, that *in his ſpirit there is no guile*: Thereby implying, that guilefulneſſe and bleſſedneſſe neuer goe together. He that with a falſe heart fauours himſelfe in any ſinne, hath obtained pardon for no ſinne; neyther is hee purged from any ſinne, what ſhewes ſoeuer hee may make to deceiue himſelfe and others. And therefore all his iniquities ſhall be charged vpon him, the leaſt of which is ſufficient to make him accurſed: and then how farre ſuch a one is from happineſſe and true proſperitie, any one may iudge that hath the ſpirit of diſcerning: and this poynt *Dauid* in that *Pſalme* maketh plaine, by giuing an inſtance in his owne perſon. Hee was no hypocrite indeede, yet had hypocriſie at that time a great place in his heart, and thereupon hee beganne to hide his ſinne, and to inuent ſhifts and deuiſes to couer the ſame: but what followed hereupon? *When I held my tongue* (ſaith hee) (to wit, from confeſſing my ſinne, as afterwards by his contrary practiſe it is apparant) *my bones conſumed, &c.* There he ſhewes in many words what perplexitie he was in, when he was negligent in ſearching out his corruptions, and his heart had made a kinde of confederacy with ſinne: that howſoeuer he was not vtterly excluded from right to Gods fauour and true felicitie, yet for that time he could haue no ſound feeling nor comfort of it, till he betooke him to true and hearty confeſſion; but then all was helped and remedied, as in that *Pſalme* it followeth: *Then I acknowledged my ſinne vnto thee, neyther hid I mine iniquitie: for I thought I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.*

Pſal. 32. *Verſ.* 2. *Verſ.* 3. *Verſ.* 4.

To this ſame purpoſe there is a heauy threatning denounced againſt this diuelliſh cunning and craft in couering of ſinne, by the Prophet *Iſaiah*. *Woe vnto them that ſeeke deepe to hide*

Iſa. 29. *verſ.* 15.

their

their counſell from the Lord, &c. They that haue ſuch skill and Art to hide their wickednes in the darke, and to carry bad matters couertly and cloſely, what doe they get by it? they thinke thereby to haue the credit and reputation of wiſe-men and deep Polititians: but the curſe of God belongs vnto them, which there is denounced againſt them, that ſhall purſue them, and his hand ſhall finde them out, with all their wretched and ſinnefull plots and deuiſes, which they haue hatched in the ſecrets of their braines, and thought to keepe cloſe from God and Men: and hee ſhall bring to nothing both them and their counſells; for all their deepe reaches God can ouer-reach them, and his iudgements ſhall ouer-take and ouer-throw them.

Agreeable to this is the place of *Iob*, where it is ſaid, *that when wickedneſſe is ſweet to a man, and hee hides it vnder his tongue, and fauours it, &c.* then *his meate ſhall be turned into gall of Aſpes, &c.* There that holy man of God ſheweth, that when any one is a fauourer and a hider of ſinne, euery thing that ſhould be for his good, ſhall turne to his hurt; his ordinary foode, his wealth and ſubſtance: and in a word, whatſoeuer otherwiſe might be comfortable vnto him, all ſhall goe croſſe with him: nothing ſhall be proſpered and bleſſed vnto him. Theſe places doe in part manifeſt vnto vs the danger of this cloaking of ſinne: what miſerie it brings; what happineſſe it depriues vs of: yet beſides thoſe, there are reaſons that may more clearely euict and proue that it muſt needes be ſo: for, *Iob* 20. *verſ.* 1.

Reaſons.

1 Firſt, the cauſes of this hiding of ſinne are nought: which are theſe following. The cauſes of hiding of ſinne.

1 The firſt is, the loue of iniquitie: for ſinne is of that nature, that it will neuer tarry but where it is loued and much made of: it is ſuch a gueſt as rough entertainment would driue away in a ſhort time. 1 Loue of it.

And that ſuch doe loue, it is very euident in that former place of *Iob*: where it is ſaid, that firſt, *wickedneſſe is ſweet, and then they hide it.* Looke what appetite and eager deſire any one that hath a ſweet tooth can poſſibly haue after pleaſant meates and dainty diſhes: the ſame or greater haue they after ſinne, the loue whereof muſt needes be odious, becauſe it is Gods vtter enemy, and therefore the hiding of it muſt needs be dangerous. *Iob* 20. *verſ.* 12.

2 Hypocrisie.

2 A second cause of this is Hypocrisie, that men would faine seeme better then they are, and therefore they hide that naughtinesse which is in them indeede, and make shew of that innocencie which they are farre from: this was the cause that made *Dauid* to dissemble and cloake his great offence in the matter of *Vriah*, as the holy Ghost testifieth in the Booke of the

1 Kings 15.3.5. *Kings*; where it is said, that *Abijams heart was not perfect with the Lord his God, as the heart of Dauid his Father, who did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life* (to wit, of set purpose, and against his conscience with any allowance and approbation) *saue oncly in the matter of Vriah the Hittite*: as if hee should haue said, therein indeede he was false-hearted, and that was the reason why hee was so long ere hee acknowledged his grieuous sinne, and why he fell to deuising of naughty shifts for the couering of his wickednes, which brought him little prosperity: nay so farre was hee from gaining any thing by it, that euen one yeeres cloaking of sinne, procured him many sore and grieuous troubles, inward and outward, for many yeeres together. Thus we see the causes are bad, *to wit*, loue of sinne, and damnable hypocrisie.

2 The ill effects.

2 Neyther are the effects any better: for, whosoeuer doth thus couer his sinnes,

1 It hindereth prayer. *Psal. 66. v. 18.*

1 First, hee cannot pray: for (saith *Dauid*) *If I regard wickednesse in my heart, God will not heare mee.* Sinnes acknowledged and bewayled, quicken vs to prayer: but sinnes allowed and maintayned, vtterly disable vs for prayer: for they make *a separation betwixt God and vs.* *Isay 59. vers. 2.*

2 It keepes vs from benefiting by the Sacrament. *Iohn 13. ver. 27.*

2 Secondly, such a one can haue no benefit by the Sacrament: as we see by *Iudas*: who being a cunning hypocrite, and a hider of mischieuous plots against his Master, whereas he was diuelliſh enough before, hee was wholy possest by Sathan after the eating of the Passeouer, and the receiuing of the Lords Supper: for so the Euangelist testifieth, that *after the sop* (as also after the other Sacrament ministred at that same meale) *Sathan entered into him*: meaning more fully then euer before: the like may be said of *Simon Magus*, *Act. 8. vers. 20. &c.*

3 Or by the Word.

3 Thirdly, the word is altogether vnprofitable vnto such: it

it is choaked in the heart that is, corrupted with ſinne: it is euen like pure ſeede caſt into a filthy ſincke. Thus wee ſee both by the cauſes and effects, how hurtfull a thing this hiding of ſinne is, and how it ſtands in the way of all true proſperitie, to keepe the ſame from comming vntovs. *Luke 8.*

But againſt this it may be obiected, that it ſeemes to be vntrue that thoſe that entertaine and nouriſh ſinne in their ſoules ſhall not proſper: for none proſper more then ſuch; they commit haynous and ſcandalous euils, and boaſt of them, and yet haue the world at will, and more then their hearts can vviſh. And on the contrary, *Dauid* ſaith, *When I declare my paine, and am ſorry for my ſinne, then mine enemies are aliue, and are mighty, &c.* *Obiection.* *Pſal. 73.* *Pſal. 38. v. 18.*

But for the ſatisfying of this doubt, we muſt know, that howſoeuer theſe vngodly ones hold vp their heads and proſper, and bring many of their purpoſes to paſſe, yet none are more wretched and miſerable then they. There is no more certaine ſigne of Gods heauy diſpleaſure, then for one to thriue in his vngodly courſes. That childe whom the Father loues, hee will correct betime: and ſo dealt God with *Dauid*: there were many greater offenders then hee in Iſraell, and yet none was ſo much ſcourged, becauſe none was ſo well beloued. But for one to eſcape the rodde, and to be ſtill further giuen vp to his owne hearts luſt, to commit ſinne with greedineſſe, this is the moſt heauy ſtroke and fearefull iudgement that can poſſibly fall vpon any man: for by this meanes he ſtill heapeth vp wrath againſt the day of wrath, and the declaration of the iuſt vengeance of God vpon all vnrighteous and vnholy perſons, when the Lord ſhall pay him home at full for all his euill thoughts, words, and workes. *Anſwere.* Proſpering in euill courſes a ſore plague of God. *Rom. 2.*

Since then it is plaine, that hiding of our tranſgreſſions, ſtops vp the paſſage againſt all true proſperitie, this makes for the reproofe of foure ſorts of men, that offend in this poynt: namely, *Vſe 1.* 4 Sorts reproued.

1 Firſt, of thoſe that are altogether blinded with ignorance, and know not ſinne, nor the differences of ſinne, which are greater, which leſſer. For, till the Lord informe men by his Word and Spirit, they can neuer ſee theſe things: neuer diſ- 1 Ignorant perſons.

cerne betwixt good and euill, not betwixt euill and euill which is more or leſſe offenſiue. For it is light that diſcouers darkeneſſe, and therefore they being deſtitute of the true vnderſtanding of the word, and ſo conſequently of the Spirit, muſt needs faile in the diſcerning, and ſo alſo in the diſcouering and laying open of their corruptions; and therefore faile of ſound happineſſe.

2 Deniers of ſin.

2 Secondly, this is for the reproofe of another ſort that are worſe then the former, who hauing the knowledge of ſin, doe yet denie their faults when they are told of them, as *Ananias* & *Saphira* did, and as *Iehazi* did when his Maſter examined him. Thoſe ſinnes that are ſmoothered and carryed ſo cloſely, God will manifeſt and diſcouer as openly, as hee did theirs: laying vpon the one, the puniſhment of a ſodaine and ſtrange death: and on the other, the Leproſie of his fleſh, as a meanes to cleanſe his ſoule.

Act. 5. 1 *King.* 5.

3 Diſguiſers of ſinne.

3 Heere alſo are another kinde of hiders to be condemned, that will not groſly denie the fact, but will cloake it, and diſguiſe it, and giue good names to foule faults.

Such are they that would haue their gaming, and vnthriftineſſe, and couſonage, to goe vnder the name of recreation; and all their lewd meetings, and abuſe of the creatures of God, and of the glorious and fearefull Name of God, vnder the title of good fellowſhip, and merry meetings, &c. And ſo for other notorious and grieuous ſinnes, which they paint ouer with fayre colours: but doe ſuch proſper? When they get a little money, doe they not looſe more in their ſoules then that comes to? and doe they not bring vpon themſelues hardneſſe, and prophanenes of heart: blindneſſe and ſtupiditie of minde: vnreadineſſe and vnfitneſſe for any good thing: vnwillingneſſe to reade, heare, meditate, and conferre of holy things? are they not afraid to come into Gods holy preſence in prayer, to be in the companie of ſuch as will admoniſh or rebuke them; to bee alone in the night, at ſuch times as the Lord doth vvaken their drowſie conſciences? to ſay nothing of many foule braules, and other haynous euils, which doe vſually accompanie ſuch exerciſes.

Inconueniences that enſue on gaming.

So others when they are paſſionate and diſtempered; tell them,

them of it, and their anſwer is ready: What? would you not haue a man angry with ſinne? Oh this is baſe hypocriſie, and ſinnefull diſguiſing of your fault: for tell mee, you that can bee ſo eager againſt ſmall offences in others, when they concerne your ſelfe, doe you not beare with greater faults both in others and in your ſelfe, when they doe more nearely touch the glorie of God? your owne heart tels you that it is ſo; and therefore neuer ſuffer your violent diſtempers and outrages to goe vnder the vizard of zeale againſt ſinne, but let them goe for hatefull paſſions as they are. *Note.*

Others wee ſhall finde that will tearme their couetouſneſſe, frugalitie, their pride in apparell comelineſſe and decencie, and the like: all which perſons little conſider what great iniurie they doe to their owne ſoules this while: for now the word cannot cure them of thoſe ſinnes which they would faine thinke (though their hearts tell them otherwiſe) to be no ſinnes: they can neuer humble themſelues by repentance for them; and therefore they ſtand guiltie before Gods Iudgement ſeate to anſwere for them, beſides all the hurt they ſhall in this life ſuſtaine in regard of them. Hurt that comes by diſguiſing of ſin.

4 A fourth ſort that come vnder this reproofe are ſuch, as therein ſhew themſelues to be cloakers of ſinne, that they doe not vſe diligence to finde out their ſinnes: ſuch as are partiall in dealing with their owne ſoules, and in ſearching to finde out their corruptions; that are loath to dig too deepe, and throughly to ranſack the lothſome corners of their hearts. He that doth not his beſt endeauour to come to the ſight of his ſecret ſinnes, is eſteemed by God, to be a hider of them, and ſhall be deſtitute of that happineſſe and comfort that otherwiſe hee might enioy: and therefore as *Dauid* exhorted his enemies for their good, to *examine their hearts vpon their beds*, that ſo they might deſiſt from ſtanding out againſt him: ſo hee practiſed it himſelfe for the good of his owne Soule, that hee might not long goe aſtray from the wayes of the Lord. *I haue conſidered my wayes* (ſaith hee) *and turned my feete into thy Teſtimonies.* 4 Such as are negligent in ſearching out their ſinnes. *Pſalm.* 4. 4. *Pſal.* 119. 59.

Secondly, this ſerues for our inſtruction: if wee finde that wee doe not proſper in the things of the Lord, or of the world, *Vſe 2.*

let

When we prosper not, fall to examination.

let vs examine if there be not some secret sinne that is the cause of it. One comes to the word preached, and findes no helpe thereby against the corruptions vnto which hee is inclined, not for the practise of good duties, vnto which hee is slacke: hee cannot perceiue that there is wrought in him any great loue vnto the Saints, to the Ordinances of God, or to the comming of Christ, &c. but he is dull and heauy, vvhen hee is at it, and as dead and lumpish when hee is gone from it. Let him search and hee shall finde that there lyes in his heart some sinne or other vnrepented, or the guilt of some duties vnperformed, the venome whereof doth so poyson his Conscience, that the word of life can finde no place there; for when the word comes to a pure heart, it will enter speedily, and worke effectuall.

Another comes to the Sacrament, and findes no benefit thereby. Let him looke if there lurke not within him some hidden corruption that is the cause hereof; for, the Sacrament is mightie in operation, if it be receiued with a pure and holy affection: it is the very communion *of the body and bloud of Christ*. And therefore search and cast forth that ill Leauen that hath infected thy heart, and hindered thee from the comfort of this excellent Ordinance of GOD. And the like may wee say for Prayer, and any other of Gods Ordinances.

1 Cor. 10.

Likewise for the things of the world: doe we not prosper in our estate, in our bodies, in our children, &c. let vs make tryall if there be not some wickednesse that hath countenance with vs: and if there be, thence (may wee be sure) comes all our woe. They that will not grieue for sinne because it is sinne, shall be driuen to grieue for it, by many sore troubles: and they that are insensible of it when it is committed, shall be made sensible in the end by feeling it punished. And this is a good vse that is made of the troubles of Gods Church, in the *Lamentations* of *Ieremie*. *Wherefore* (say they) *is the liuing man sorrowfull?* why doth hee turmoile and vexe himselfe? *Man suffereth for his sinne:* What is the conclusion? *Let vs search and trye our wayes, and turne againe vnto the Lord, &c. Wee haue sinned and rebelled, therefore thou hast not spared, &c.* But wee know no speciall

Note.

Lam. 3. 39. 40.

Obiection.

ciall ſinne that ſhould procure this hand of God againſt vs.

Trye your owne hearts and wayes diligently, and then if you finde no ſuch iniquitie, your croſſe is in mercy, and not in iudgement: for tryall, and not for puniſhment: a medicine to purge and cure, and not a poiſon to infect and deſtroy. But if we will haue this comfort, we muſt ſtriue to finde out what is principally amiſſe in vs: for the heart is deceitfull aboue all things, and the Diuell would make vs thinke that great faults are but ſmall faults, and that ſmall faults are no faults: let vs therefore bring our ſoules to the touch-ſtone of Gods Law, and then we ſhall not be deceiued: as he himſelfe ſaith, *I the Lord ſearch the heart*: ſo his Word is a diſcerner and a diſcouerer *of the thoughts and intents of the heart*: and will make vs able to deſery the ſame. And this let vs be aſſured of for our comfort, that hee that is truely deſirous, and withall induſtrious to finde out his ſpeciall ſinnes, hee ſhall haue them diſcouered vnto him, becauſe that is the end why God ſmiteth him, (as may appeare by that former place of the *Lamentations*) that hee might be brought to the ſight and ſenſe of his tranſgreſſions, and to ſound humiliation for them: and therefore they that vpon a good and conſcionable ſearch made, can diſcerne of no groſſe or preſumptuous ſinne in themſelues, may be comforted notwithſtanding their croſſes, and reſt fully aſſured, that God will not lay any thing to their charge, becauſe they are enemies to ſinne, and not louers nor maintayners of the ſame. And thus much for the firſt point. It followeth.

Answere.

Ier. 17. 9.

Ier. 17. 10.

Heb. 4. 12.

Note.

[*But hee that confeſſeth,*] This is contrary to the former hiding of ſinne, when wee ſo ſearch and ſift our hearts, that we come to the knowledge of our offences, and the acknowledgement of the ſame before the Lord. Whence this Doctrine may be gathered: that,

Doctr.

Whoſoeuer would finde pardon for his ſinnes, muſt confeſſe the ſame.

2 Confeſſion neceſſary before remiſſion.

Hee that lookes for remiſſion on Gods part, muſt bring confeſſion for his part: whereſoeuer ſinne is vnacknowledged, there it is vnpardoned: no mercy till there be a ſight and confeſſion of iniquitie.

Therefore *Danieli* confeſſeth his owne ſinnes, the ſinnes of the

the people and the sinnes of their fore-fathers; and aggrauates the same in many words, saying; *Wee haue sinned, and haue committed iniquitie, and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements. We would not obey thy Seruants the Prophets that spake in thy name, &c. Unto vs appertaineth open shame, to our Kings, to our Princes, and to our Fathers, &c. For wee haue not obeyed the voyce of the Lord our God, &c. Yea, all Israel haue transgressed thy law, &c. therefore the curse is powred vpon vs.*

Dan. 9. 5. 6. 7. 8. 10.

And thus doth *Ezra* likewise in the behalfe of the people that had taken strange wiues: for hauing *rent his cloathes and his garment, he fell vpon his knees, and spread out his hands vnto the Lord his God, and said: O my God, I am confounded and ashamed to lift vp mine eyes to thee my God: for our iniquities are increased ouer our head, and our trespasse is gone vp to heauen, &c.*

Ezra 9. 5. 6.

The same course doth *Nehemiah* take: for thus he speaketh in the name of all Israell: *Wee haue grieuously sinned against thee, and haue not kept thy Commandements, nor the Statutes, nor the Iudgements which thou commandest thy Seruant Moses, &c.* So those that beleeued, *Act. 17. 19. came and confessed, and shewed their workes.*

Nehem. 1. 7.

Reasons.

And there is reason to proue that this confession is very necessary, if euer wee would finde fauour with God: for,

1

God cannot in Iustice forgiue sinne vnlesse there be confession.

1 First, without it wee haue no promise belonging vnto vs: as God cannot in Iustice with-hold mercy from such as plainly lay open their transgressions before him: so can he not without violating his truth, vouchsafe mercy to those that smother and hide their sinnes from him: for thus runnes the promise: *If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.* Whence we see that where there is a generall acknowledgement of sinne, there is promised both a generall remitting of sinne, and purging from sin: but where that is wanting, no such thing can be expected.

1 Iohn 1. 9.

2

Without it there is no repentance.

2 Secondly, those must needes haue the gate of mercie shut against them, that doe not confesse their faults vnto the Lord, because acknowledgement of our guiltinesse is one of the first steps to true Repentance, and one of the chiefe testimonies of a true penitent heart. As is manifest in *Dauid*, who, when

when his hart ſmote him after he had numbred the people, dealeth plainly with God. *O Lord* (ſaith hee) *I haue ſinned exceedingly in that I haue done: Now O Lord I beſeech thee, take away the treſpaſſe of thy Seruant: for I haue done very fooliſhly.* And all thoſe that are truely and throughly wounded in their ſoules for their offences, as *Dauid* then was, will enforce themſelues to doe as hee did; for till men frame to this confeſſion, it is certaine they are not yet fallen out with their ſinnes.

3 Thirdly, to the intent we may the ſooner be perſwaded hereunto, wee muſt vnderſtand that this is a very ſoueraigne preſeruatiue againſt relapſes and backe-ſlidings: for hee that hath once done this penance before Gods Iudgement-ſeate, it will be ſuch a Coraſiue vnto his heart, that he will hardly fall into thoſe open and groſſe ſinnes twice, which hee hath ſincerely and heartily acknowledged once. When *Peter*, and *Dauid*, and *Paul* had attayned to this, and laid open their ſinnes in an vnfained confeſſion of them to the Lord, they neuer returned to thoſe ill practiſes againe. Infirmities and ſlips they had many in other kindes, but they were ſo fenced and fortified againſt thoſe particulars, that they ſtoode ſtrong againſt them, and neuer fell againe into them whiles they liued.

3 It is a preſeruatiue againſt reuolting.

Obſerue.

4 Fourthly, this is a very effectuall meanes to quicken vs vnto prayer, and therefore ſtill in the Scripture wee ſhall finde that where there hath beene hearty confeſſion, there haue followed as hearty Petitions; as we ſee in the former examples of *Daniel* and *Nehemiah*. For how vehement their requeſts were, may appeare in the places before alledged, by the manner of putting them vp, *O Lord heare, ô Lord forgiue, ô Lord conſider, and doe it* (ſaith *Daniel*) *deferre not for thine owne ſake, ô my God,* And *Nehemiah* commeth with the like importunitie. *O Lord God of Heauen, the great and terrible God, that keepeſt couenant and mercy, &c. I pray thee let thine eares be attent, and thine eyes open, to heare the prayer of thy Seruant, which I pray before thee daily, day and night for the Children of Iſraell thy Seruants. O Lord I beſeech thee, let thine eare now hearken to the prayer of thy Seruant, &c.*

4 It quickens vnto prayer.

Dan. 9. verſ. 19.

Neh. 1. 5. 6. 11.

5 Fiftly and laſtly, this is a very great meanes to glorifie God: in which regard *Ioſhua* ſaid vnto *Achan*, *My Sonne, I beſeech*

5 God is glorified thereby.

Ioſh. 7. ver. 19.

beseech thee giue glory to the Lord God of Israell, and make confession vnto him: and shew mee what thou hast done, hide it not from mee. Now if any inquire, how wee by this meanes should glorifie God: I answere, that wee giue him the glory: first, of his truth, in acknowledging that which his word chargeth vpon vs: secondly, of his iustice, if he should proceede against vs: and thirdly, of his mercy, in that wee thereby imply, wee haue hope that hee will forgiue vs. For, if we did expect no fauour, we would neuer discouer our filthy nakednesse before the eyes of the righteous Iudge of heauen and earth. Sith then, that without this confession there is no promise made vnto vs, no sound repentance in vs, no abilitie to resist corruption for the time to come: and whereseoeuer this is (on the contrarie side) it puts life into our prayers, and bringeth honour vnto Gods name; the point is cleare and euident, that this confession is so necessarie, that without it, there is no mercy to be looked for from God.

Vse 1. Which maketh for the iust reproofe and condemnation of those that faile in this dutie. They pretend they would faine haue God to pardon their sinnes, but they will bring no bill of inditement against themselues, onely in generall they will acknowledge themselues to be sinners as they are, but will grow to no particulars at all. They haue some wit and skill to set out other mens sinnes to the view of the world, in euery branch and circumstance thereof: so that many times they make them greater in appearance then they are indeede: but come to any offence of their owne, and if you cannot proue it, they will not confesse it: if you can proue it, they will excuse it. It was not long of them; such and such prouoked them, or intised and allured them: but that would not serue *Adams* turne, that *Eue* perswaded him to eate of the forbidden fruit: neyther would that cleare *Ahab*, that *Iezabels* hand was chiefe in the murdering and robbing of *Naboth*. They should rather haue harkned to Gods voyce, then vnto the wicked counsels and perswasions of any: and if they had any worke of Gods spirit in their harts, they would charge themselues and not others. For grant that the occasions of their fal was more from them, yet the cause was in themselues, euen their owne cursed corruption, & rebellious

Note.

dispositon.

diſpoſition. And therefore their labouring to put off the blame and ſhame of their ſinnes vpon others, euidently proclaimeth, that they haue not an vnderſtanding minde, nor a broken and humble, and penitent heart. And the like may be ſaid of thoſe, that howſoeuer they will come to a recitall of diuers miſdemeanours, eyther before God or Men, or both: as the qualitie of their offences require to the ſame, yet they doe it ſo ſlightly, and coldly, that though they name particulars, it is ſure they are not touched with them: ſuch a cold confeſſion will bring as cold conſolation; their faint and careleſſe ſuing for pardon, is the next way to procure them a deniall.

Secondly, this is for inſtruction, that we doe our beſt endeauour to learne this Art of acknowledging our ſinnes aright: let vs leaue off aggrauating of other mens faults, and paſſe a hard cenſure and ſentence vpon our owne: for that will procure vs moſt fauour, and the largeſt meaſure of mercy from the Lord. *Vſe 2.*

With earthly Iudges, the more is confeſſed by a malefactor, the worſe it is likely to goe with him: but it is otherwiſe with the great Iudge of Heauen: the larger and freer our confeſſion is, the eaſier and ſurer, and ſpeedier, ſhall our remiſſion be: *if wee iudge our ſelues wee ſhall not be condemned of the Lord.* *Note.* 1 Cor. 11.

Now to the entent wee may performe this dutie the better, it will not be amiſſe to ſet downe ſome rules for our direction herein.

Wee muſt know therefore that in a ſound confeſſion, theſe things are requiſite. Rules for Confeſſion.

1 That it proceede from a good roote.
2 That it be performed in a good manner.

1 For the firſt: if the roote be rotten and corrupt, the fruit ſpringing from thence, cannot but be diſtaſtefull to the Lord.

Now, that the roote may be ſound, theſe things muſt be looked vnto in our confeſſion.

1 That it proceede from a hatred of ſinne.
2 From hope of mercie.

1 Con-

1 The roote of confession.

1 Concerning the former, whereſoeuer the hatred of ſinne is wanting (as it was in *Saul* and *Pharaoh*, when they made acknowledgement of their offences,) it is plaine that the parties confeſſing are not weary of their ſinnes, but of their plagues, as *Pharaoh* was: that their acknowledgement proceedeth not from inward remorſe for their faults, but from ſome ſodaine paſſion, and from the force of their naturall Conſcience; as in *Saul* it is euident: for both of them fell preſently to their old workes and wayes againe, and returned with the dogge, to their vomit, and with the Sow, to their wallowing in the mire; and ſo it is with many: when the ſnares of death lay hold of them, or ſome heauy plague lyeth vpon them, or the flaſhings of a guiltie Conſcience beginne to ſcorch them, they are in great perplexitie and anguiſh, euen at their wits end, and know not what to doe, nor what courſe to take for the obtayning of ſome eaſe: And then euen as a Dogge that hath ouer-gorged his ſtomacke, will vomit vp that which payneth and troubleth him: ſo will they in like caſe vomit out ſome paſſionate confeſſion: looke what commeth firſt to their mindes, and moſt troubleth and frighteth them, out it ſhall to one or other. But as the dogge when he is eaſed of his former paine, will returne againe to his lothſome vomit, and eate vp that which before he had rid his ſtomacke of: ſo will they betake themſelues to their old cuſtome and faſhion of life againe, and fall to the freſh practiſe of thoſe odious and monſtrous euils, which vpon the bed of their ſickneſſe, or in the day of their heauineſſe, they in word acknowledged, and renounced as vile and abhominable. If now of Dogs they had beene made Sheepe, they would neuer haue lapped vp their filthy vomit againe: that were enough to poyſon a Sheepe that pleaſeth a Dog.

It muſt proceede.

1 From hatred of ſinne.

When and why hypocrites confeſſe.

And as *Saul* and *Pharaoh* dealt, ſo did the *Iſraelites* in the ſame ſort: when the wrath of God lay heauy vpon them, *and he conſumed their dayes in vanitie, and their yeeres in mourning, &c. they returned and ſought God earely*: But how? *they flattered with their mouth, and diſſembled with him with their tongue. For their heart was not vpright with him, neyther were they faithfull in his Couenant.*

Pſal. 78. v. 33. 34. 36. 37.

Note. When miſery preſſed ſore vpon them, then they ſeemed to fall

fall out with their ſinnes, whereas in truth they fell out onely with their croſſes, as the effect ſhewed, in that when their diſtreſſes were ouer, they ſinned ſtill againſt God, and prouoked the moſt high by their rebellions.

This then is the firſt thing neceſſarily required when wee make our confeſſion, that it proceede from an hatred and indignation againſt our ſins, and againſt our ſelues for the ſame. *2 Cor. 7. verſ. 11.*

A ſecond thing is, that it muſt come from hope of mercie: for, if that be wanting, our confeſſion will be but a witneſſing againſt our ſelues for our deeper condemnation. And God may iuſtly ſay vnto vs, as hee did to that vnprofitable ſeruant in the Goſpell, *Out of thine owne mouth will I condemne thee, thou euill ſeruant.* If wee pleade guiltie, and doe not ſue for a pardon (as we will neuer if wee be deſtitute of hope) our caſe is ſo farre from being made better, that it is a great deale worſe. *Iudas* confeſſed that hee had ſinned, betraying innocent bloud; yea, and made reſtitution alſo: but it was wreſted from him through the horror of his conſcience, and the fearefull apprehenſion of Gods wrath, beating vpon his ſinfull heart; and therefore not expecting any mercy for his haynous offence, he neuer offered any prayer to God, but made a quicke diſpatch of himſelfe. Whereas if his confeſſion had beene ioyned with hope of fauour, he would haue fallen to mourning and lamentation for his ſinne, and ſo to an earneſt crauing of pardon for it. Thus wee ſee what is the roote of ſound confeſſion.

2 From hope of Mercy.

Luke 19. ver. 22.

It followeth to be conſidered, how it may be made in a good manner.

2 The manner of confeſſion.

And the firſt thing in that is, that wee confeſſe heartily and ſincerely, with ſorrow and ſhame, that wee haue prouoked ſo gracious a GOD: So did the Publican when he ſmote vpon his breaſt, and ſaid, *Lord be mercifull vnto mee a ſinner.* And ſo did *Ephraim*: of whom the holy Ghoſt ſpeaketh in this manner. *I heard Ephraim lamenting thus: Thou haſt corrected mee, and I was chaſtiſed as an vntamed Calfe, &c. Surely after that I conuerted, I repented: and after that I was inſtructed, I ſmote vpon my thigh: I was aſhamed, yea, euen confounded, becauſe I did beare the reproach of my youth.* Where it is declared,

1 It muſt be hearty. *Luke 18. v. 13. Iere. 31. v. 18.*

that after they had beene long and grieuously afflicted, and beganne at length to be soundly humbled, they did not onely see and acknowledge their sinnes, but were vexed and troubled, and euen confounded at the consideration, and in the confession of them; yea, euen of the follies and vanities of their youth. Contrary to this practise of theirs, is the custome of many, who will reckon vp and recount their seuerall iniquities before the Lord, but they doe it so idly and drowsily, as if it were nothing to offend him. Whereas if a childe should come with such a rude and bold confession of his faults to his Parents: or a Wife speake so sleightly of her vnchast and vnholy behauiour before her Husband, they would dislike the confession of the faults, more then the faults themselues; and all that heard them would cry out vpon them, there is an impudent Wife, and a graceless Childe. And wee must not conceiue then, that God will be pleased with such lame and maimed Sacrifices. Let none be deceiued, God will not be mocked: hee pronounceth him accursed, whosoeuer hee be, that doth the worke of the Lord negligently.

Drowsie confession hateful.

2 A second thing to be obserued in the manner of it, is, that we confesse not our sinnes in the lumpe onely, but by wholesale as it were, but that wee bring before his holy eyes our particular and speciall sinnes, which will be vnto vs a testimonie of great vprightnesse; for we are naturally prone, eyther to content our selues with a generalitie of Confession, that we are great sinners, the Lord be mercifull vnto vs, &c. which wee may doe for our credit, that we would be esteemed penitent persons: or if we come to particulars, wee will rather meddle with any, then with our beloued sinnes: as in the body, wee would be dealing with any, rather then with our particular sore, that will most paine vs, if we should set vpon the curing of it: our chiefe sinnes are so deepely rooted, that wee cannot get them vp, but wee must breake a great deale of ground round about. This therefore argueth great sinceritie, when we can bring our capitall and head sinnes to arraignement: as the holy Apostle *Paul* did, when once hee was throughly conuerted: *I was* (saith hee) *a blasphemer, and a persecuter, and an oppressor*. And likewise good *Ezra*, who acknowledged in the behalfe of the people

It must be particular, and of speciall sinnes.

Note this corruption.

1 Tim. 1. 13.

Ezra 9.

people their maine great ſin of marrying ſtrange wiues, whoſe practiſe if we can follow, wee ſhall haue that good euidence of ſoundneſſe and vprightneſſe in our ſoules that they had.

3 Thirdly, this makes for the ſingular comfort of Gods Children, that can particularly aggrauate their ſecret ſinnes, that no body in the world can touch them for: their beloued ſinnes, which heretofore they would not for a Kingdome haue parted from. That no malicious reuengefull wicked man can ſo ſet out the faults of his enemie, whom hee hates with a deadly hatred, as they can the corruptions, of their owne hearts and liues. This is a ſigne that their conſciences are touched by the holy Spirit of grace, whoſe ſpeciall and proper worke it is, to conuince the heart of ſinne. *Iohn 16. verſ.* 8. Such haue lowly mindes and broken hearts The Law may make one confeſſe his faults to men in a paſſion, but it can neuer make a man lay them open before God in true contrition: that is a worke of the Spirit of Ieſus Chriſt. Let ſuch goe on ſtill, and they ſhall finde good ſucceſſe. Wee are giuen to ſpeake the worſt of our Aduerſaries, and to ſet forth their vile practiſes to the vttermoſt, before ſuch as are able and ready to take them downe: what greater enemie haue wee then ſinne? and where can wee complaine better then vnto the liuing God, who is of infinite mercy to pardon, and of infinite power to ſubdue our greateſt and ſtrongeſt corruptions? let vs make our moane to him, and he will haue compaſſion on vs: for hee knoweth our hearts, and the venome and ſtrength of our corruptions, better then wee our ſelues doe; and if wee confeſſe them heartily, particularly, and conſtantly before him, hee hath giuen vs two pawnes; to wit, his Faithfulneſſe and his Iuſtice, for the remiſſion and ſuppreſſion of them: If hee ſhould not forgiue vs, and heale our natures when wee haue done our part, hee ſhould forfeite his Truth and his Iuſtice, and ſo hee ſhould be a greater looſer then wee.

Vſe 3.

Note.

1 Iohn 1. v. 9.

[*And forſaketh them,*] This muſt, and will follow vpon the former: and this offereth vnto vs another point of Doctrine, namely: that,

It is not ſufficient to confeſſe ſinne, but we muſt alſo leaue and forſake it.

Doct. 3.

Sinne must be renounced as well as confessed.

Wee must renounce and abandon the allowance of euery infirmitie, and the practise of euery grosse sinne.

This, as it is commanded by the Prophet *Isaiah*, who saith: *Isa. 55. 7.* *Let the wicked forsake his wayes, and the vngodly his owne imaginations, &c.* So was it practised by those worthy and excellent *Acts 19:* Conuerts, mentioned in the *Acts of the Apostles*, who did not onely acknowledge their vile and naughtie practises, but to shew their thorow detestation of them, and their resolution to forsake them, brought their curious Bookes and burnt them openly, though the price of them amounted to a great value: that so those that had beene witnesses of their sinne, might also bee witnesses of their Repentance: and that neyther themselues nor others might be infected by those Bookes afterwards: and that those whose hearts were not yet touched with remorse for that sinne, might by their example be drawne to a dislike of it, and to heartie sorrow and repentance for it.

Note.

And that a sound confession, and a holy reformation goe together, might be further proued, by the examples of *Dauid*, of *Peter*, and of *Paul*, which were formerly alledged: who hauing once made acknowledgement of their sinnes, neuer fell to the committing of them any more. And reason will shew the same more fully and clearely: for,

Reasons.

1 Without reformation there is no sound Repentance.

1 First, if there be not a leauing of sinne, sure it is, there is no sound Repentance: for if there were, the thorow hatred and vnfayned sorrow for sinne (before mentioned) would kill the same at the very root, and then it would dye also in the branches.

2 No Faith. *Acts 5.*

2 This redressing of a mans wayes, as well as confessing of his faults, is very needfull, because otherwise one can haue no assurance that hee hath Faith; for that purifies the heart: and if the heart be cleane, all that proceedes from it will be answerable thereunto. A pure fountaine cannot send forth impure streames.

3 There is not the Spirit.

3 Further, hee may be certaine, that the Spirit of Christ dwels not in his heart: for whersoeuer that takes possession, it expels sinne, and will not suffer such filthy ware to rest in that roome where it doth remaine: and if it be not in the

Ware-

Ware-houſe, it cannot be brought forth into the Shop.

This ſerues for the reproofe of thoſe, that ſay, and will ſtand to it, that they haue repented, and doe repent daily: and why? they confeſſe their ſinnes euery day. But haue they mended their faults that they haue ſo often confeſſed? nay, they cannot ſay ſo: though they repent euery day, they mend no day; then let them looke for no mercy. But to come more nearely to ſuch kinde of men: they affirme they haue acknowledged their ſwearing and blaſpheming: their drunkennеſſe, and ſwilling: their brawling and contending: their railing, and reuiling of ſuch as are better then themſelues: they haue confeſſed theſe and the like to be great faults, and haue beene ſorrowfull in their harts for them: but haue they left theſe foule ſinnes? Oh no, fleſh and bloud is weake; and all haue their infirmities, and ſo haue they infirmities. Nay, theſe are groſſe preſumptuous euils, and ſuch as howſoeuer being weighed in the ballance of the fleſh, they ſeeme light; yet being weighed in the ballance of the Sanctuary, they will be found ſufficient to preſſe them downe vnto the pit of hell, if they ceaſe not from the practiſe of them. And as for fleſh and bloud which they ſay is weake. What ſhould Chriſtians talke of that, in the ſenſe that they doe? if they be but fleſh and bloud, they can neuer enter into the Kingdome of heauen. They that are Chriſts, haue crucified the fleſh with the luſts and affections thereof: neyther *are wee any longer debters to the fleſh, to liue according thereunto: but we muſt mortifie the deedes of the Fleſh by the Spirit*: that howſoeuer ſinne will ſtill remaine in vs, yet it may not *raigne in our mortall bodies*, that wee ſhould *obey it in the luſts thereof*, or that our *members ſhould be weapons of vnrighteouſneſſe* for the execution of euill any more. And this we may boldly ſay, that whoſoeuer liueth in thoſe fore-named ſinnes, neuer yet knew what repentance for ſinne, and ſound confeſſion of ſinne meaneth. And therefore what good conceit ſoeuer ſuch haue of themſelues, they doe but flatter and diſſemble with a double heart. If they haue had ſome gripings for their ſcandalous and ſinnefull manner of liuing, and thereupon haue caſt forth ſome piece of a confeſſion, the beſt that they can make of it, is but this, that they haue beene Dogge-ſicke (as was ſhewed before)

Vſe 1.

Note.

Iohn 3. *verſ.* 3.

Rom 8.

Rom. 6.

Dogge-ſicke.

before) and ſo diſgorged their ſtomackes of that that pained them: not in any hatred of the things (for they returne to their vomite againe) but in deſire to be exempted and freed from thoſe bitter pangs and helliſh tortures which they finde in their ſoules. At moſt, they are but as the Sow that hath beene waſhed, ſeeing that they returne to their old filthineſſe. There hath beene onely a change of the out-ſide, none at all of the in-ſide: for if their natute had beene altered and renewed, their words and workes would haue beene reformed, and that not for a fit, but for euer, in the whole courſe of their carriage afterwards. They might indeed now and then meete with a rubbe, and ſtumble ſometimes, but their walke for the moſt part, ſhould be in the wayes of godlineſſe; and though they did fall, they ſhould riſe againe, becauſe the Lord *would put vnder his hand.*

Pſal.37.

Therefore let all men carefully looke vnto themſelues: if they were ſwearers before the Sacrament, and be ſwearers ſtill: if idle perſons, vnthrifts, ſcoffers, &c. before they come to the word, and continue to be ſuch ſtill, their caſe is fearefull. Let them be afraid how they ſtand in the Courts of Gods houſe to heare; and how they draw neare to the Lords Table to receiue the holy things of God. For, if they come not to be helped againſt thoſe grieuous ſinnes which heretofore they haue liued in, let them know, they ſhall finde no mercy: and if they finde not mercy, they ſhall be ſure to meet with iudgement: they ſhall not miſſe of one. And howſoeuer they may bragge that they truſt to be ſaued as well as the beſt, when their liues are as bad as the worſt, yet they ſhall finde at the time of death, and when the horrible terrours of their guilty Conſciences ſhall ſurpriſe them, that all ſuch boaſting hath beene vaine: and that true repentance conſiſts in a change of the life without, as well as of the heart within: and then if they haue not forſaken their ſinnes, they ſhall be in danger, and in feare to goe from the pangs of death to the paines of hell.

Note.

Note.

Vſe 2.
Meanes to attaine to reformation.

In the ſecond place, ſeeing it is ſo dangerous to make ſemblance that wee are touched with repentance for our ſinnefull courſes, when we proceede not to a reformation of the ſame, therefore it behoques vs to vſe all good meanes, whereby wee may

may attaine to this reformation: ſuch as are theſe that follow.

1 Firſt, we muſt conſtantly and carefully auoid all the occaſions of thoſe ſinnes which wee pretend that wee haue beene humbled for. If one would not be a Gameſter any more, let him auoid the companie of Gameſters: if one would not be ouer-taken with incontinencie and intemperancie; or the like, let him neuer frequent ſuch places, nor aſſociate himſelfe with ſuch perſons, as that any temptation ſhould by ſuch meanes be offered vnto him. Our Nature is as tinder: if others doe but caſt the leaſt ſparke vpon vs, we are in danger to take fire preſently: and therefore as we will not ſet flaxe, or any ſuch combuſtible matter neere the Chimney, for feare of the worſt: ſo let not vs aduenture to thruſt our ſelues into any place where there is perill of infection: but be iealous of our ſelues in eſchewing all inducements, as vnto any, ſo eſpecially vnto our owne ſins, and thoſe vices that we are moſt prone vnto.

1 Auoid the occaſions of euill.

Our proneneſſe to ſinne.

Secondly, as we ought to forbeare all meanes of euill: ſo we muſt vſe all meanes of goodnes: not one or two of the meanes, but euery one of them, in their places: for otherwiſe if we refuſe all of them, or any of them, it is a righteous iudgement of God that we ſhould liue and die in our ſinnes. Therefore let vs giue our ſelues to reading, if we can: to hearing, if we cannot reade, and to meditate on the Word: chiefly on ſuch places as make moſt againſt our owne corruptions; faſt, pray, receiue the Sacrament, and then vſing theſe meanes conſcionably, wee ſhall finde that euery one of them will worke ſome grace, and miniſter vnto vs ſtrength and vertue againſt our ſpeciall ſinnes, and all rightly vſed will make vs conquerours ouer all our ſinnes.

2 Vſe all meanes of goodneſſe.

Thirdly, if at any time we be ouer-taken by infirmitie (as who is not often? *for in many things we offend all*) let vs lament and bewaile our offences, and that preſently vpon the committing of them: for if ſinne be quickely and heartily lamented, the courſe thereof will be ſpeedily ſtayed, and we ſhall gaine by an infirmitie, which is by that meanes ſoundly healed. For our experience of our owne weakeneſſe, and ſo our humilitie will be increaſed: our diſcerning of the ſubtilties of Sathan, and the deceitfulnes of ſinne, and our care and watchfulneſſe to reſiſt it hereafter, will be thereby augmented.

3 Bewaile infirmities ſpeedily.

Iames 3.1. *Note.*

4 Couenant with God to fight against our master sinnes.

Fourthly and lastly, if none of these meanes will serue the turne, wee must binde our selues by a solemne vow and couenant to labour and striue against our principall and most dangerous corruptions; and to abandon them, whatsoeuer becomes of vs. And though wee may be tempted, and that often and strongly, yet wee must resolue (by Gods grace) neuer to yeeld vnto them againe. If wee could thus earnestly set against our sinnes, Sathans assaults would be nothing so strong: for if we did manfully resist the Diuell, he *would flye from vs, like a Coward:* and his instruments seeing vs resolute, would haue no hart to meddle with vs: and if we should fall once or twice afterwards, the breach of our vow would so pierce and wound our harts, that it would make vs much stronger against new assaults.

Iam. 4. *vers.* 7.

Note. And the true reason why the Diuell is so violent in tempting, and we so weake in resisting, is, because wee hang off, and halt betweene two opinions as it were, and haue such faint resolutions of forsaking our sinnes, and doe so seldome and slightly make couenants for the repressing of them.

Vse 3. Thirdly, this is for exceeding great comfort vnto those of Gods children, that haue attayned to such a measure of sound godly sorrow, that for their great and grosse sinnes, they haue (by Gods mercy) left them all, so that they would not commit them againe for a thousand worlds. This is an infallible token of an vpright hart; and such may be sure that they haue a portion in the mercies of God, which hee promiseth to his chosen people.

Obiection. Oh, but they finde many passions and infirmities still.

Answere. Be it so: yet if they cease to loue them and to giue entertainment vnto them, all is well. For presumptuous and offensiue euils, we must cease to practise them: but for humane frailties, it is vnpossible that the most penitent man should be freed from them. If our hearts checke vs, and wee desire to haue others reproue vs, and vse the meanes before set downe, whereby more grace may be euery day conuayed vnto vs, though wee be ouer-taken many times, as a Bird in the snare, before we be a-ware, and haue a sodaine flashing in our affections, that is ready to shew forth it selfe in our outward actions; yet our hearts are sound and sincere notwithstanding: neyther should

How to discerne that our sinnes are but frailties.

wee

we keepe from our ſoules that comfort which doth belong vnto vs.

[*Shall finde mercy.*] Here is the promiſe of God vpon our obedience: and this wee may be aſſured of. Whence the Doctrine is:

That whatſoeuer we haue beene, or whatſoeuer our ſinnes haue beene, if wee can bring confeſſion and reformation, wee ſhall finde mercy: God will pitty vs, and haue compaſſion vpon vs (as the word ſignifieth.) 1. Firſt, we ſhall haue remiſſion of ſinnes. 2. Secondly, the healing thereof, that we ſhall neuer be vnder the bondage of it any more. 3. Thirdly, the Lord will accept of vs, and of our ſeruices, and make all the meanes comfortable and profitable vnto vs. When wee come to the miniſterie, hee will write his Lawes in our hearts. When we come to the Sacrament, we ſhall not onely receiue the bleſſed Bread and Wine, but wee ſhall haue communion with the Sonne of God. When wee offer vp our prayers, God will heare in heauen, and haue mercy vpon vs, and fulfill our harts deſire. All theſe things are promiſed in the Couenant, ſet downe, *Ezek.* 36. *verſ.* 25. and *Iere.* 31. *verſ.* 31. as alſo, *Iſa.* 1. *verſ.* 18. which Text is handled in the next Sermon; and therefore to that place the larger handling of this point ſhall be referred. Onely a word or two for the vſe of it.

Doctr. 4. Mercy for the penitent. Wherein it conſiſts.

1 *Cor.* 10.

Which is for very great conſolation vnto Gods Seruants: who need not to be diſcouraged by any of their former ſinnes: but may make full account, that if they haue acknowledged their euill workes, and cleanſed and redreſſed their ſinnefull wayes, God will be, (nay, is already) reconciled vnto them. When the prodigall Sonne reſolued to come home vnto his Father, and to take new wayes: and though he had beene an vnthrift before, yet he would now mend and reforme all: his Father neuer charged him with old matters, neither needed he, becauſe he charged himſelfe. If an earthly Father will and ſhould deale thus, how much more will the Father of all mercies deale graciouſly with his Children, that humble themſelues before him, and remoue their ſinnes out of his ſight: eſpecially ſith the greater mercy he ſheweth to his owne children, the more glory he ſhall gaine to his owne name.

Vſe.

Luk. 15.

There-

Therefore let vs make full reckoning, that we ſhall not onely meete with Gods Miniſter at the meanes, but with GOD himſelfe, who will pardon that which is paſt, and confirme and ſtrengthen vs vnto euery good worke for the time to come: who will giue vs the power of godlineſſe, and the life of grace: who in a word will grant vs (and there confirme his grant vnto vs) the right vnto, and vſe of all his mercies and bleſſings whatſoeuer, with the remouall of all hurtfull croſſes. When the firſt *Adam* did but once eate of the forbidden fruit, it was enough to infect him, and all his poſteritie, though there were but one threatning annexed to it, and none did taſte of it but hee alone. And why ſhould not wee expect on the other ſide, that when our ſecond *Adam* Ieſus Chriſt hath eaten of the commanded fruit, and hath ſanctified it vnto vs by his example, word and prayer, and annexed many promiſes vnto it, and wee our ſelues alſo doe often receiue it: why (I ſay) ſhould not we beleeue that it ſhall be more ſufficient and forcible to miniſter holineſſe and happineſſe vnto vs, then was the forbidden fruit, to bring ſinne and miſery vpon vs? eſpecially ſince it is certaine, that none euer ſped ill at the Sacrament, but they that came with ill and hypocriticall hearts thereunto: and as euery ones confeſſion and reformation hath beene more ſound and faithfull, and his reſolution to cleaue vnto God more firme and conſtant: ſo his comfort hath beene more large and durable.

Note this comparison.

THE

THE SECOND SERMON of the Lords Supper.

ISAIAH 1.

Verſ. 16. *Waſh you, make you cleane: take away the euill of your workes from before your eyes: ceaſe to doe euill:*

17 *Learne to doe well: ſeeke iudgement, releeue the oppreſſed: iudge the fatherleſſe, and defend the widdow.*

18 *Come now, and let vs reaſon together, ſaith the Lord: though your ſinnes were as crimſon, they ſhall be made as white as ſnow: though they were red like skarlet, they ſhall be as wooll.*

19 *If yee conſent to obey, yee ſhall eate the good things of the Land.*

IN the former part of this Chapter, the Prophet had charged theſe Iewes, that though they carryed the name of Gods Children, and of Gods people, and thought themſelues in very good caſe, yet they were indeede notable Traitors and Rebels againſt him; which rebellion of theirs is ſet out by two compariſons: for firſt, hee compares them with the Oxe and the Aſſe, which though they be of the dulleſt ſort of creatures, yet the one *knowes and remembers his owner*: and the other *his Maſters Crib*; and where they haue receiued kindneſſe, they will acknowledge it, and doe ſeruice for it. But theſe Iewes though they had beene fed at full, and receiued innumerable bleſſings from the Lord, yet they were vnmindfull of God, and of his fauours, and more vnteachable and vntractable concerning their dutie, then were the Oxe or the Aſſe. *Verſ.* 3.

They

They conſider not whence, nor why, they had thoſe many mercies which they enioyed, and therefore did ſeruice there-with, not to God, but to their owne luſts.

2 Secondly, hauing compared them to the dulleſt Beaſts, and proued them to be inferiour vnto thoſe vnreaſonable creatures; Hee after makes compariſon betwixt them and the vileſt ſinners in the world; to wit, the *Sodomites*: to whom they were ſo like for their idleneſſe, pride, exceſſe, and crueltie, that hee cals them by that name. *Verſ.* 10. ſaying; *Heare the word of the Lord, O yee Princes of Sodome: hearken vnto the Law of our God, O people of Gomorah.*

But againſt this they might except, and ſay to the Prophet, you doe vs wrong in thus charging and vilifying vs: wee are other manner of people then you take vs for, and would make vs ſeeme to bee: we haue ſome things to commend vs, which neyther Beaſts nor Sodomites haue: for wee offer multitudes of Sacrifices, and obſerue ſolemne dayes and Feaſts, the new Moones, and Sabbaths, and the like.

This hee yeelds they did; but thence taketh aduantage, and doubleth his accuſation againſt them, turning all theſe things to their deeper condemnation. *Verſ.* 11. 12. 13. 14. *What haue I to doe with the multitude of your Sacrifices, ſaith the Lord? I am full of the burnt Offerings of Rams, &c. When yee come to appeare before mee, who required this of your hands, to treade in my Courts? Bring no moe Oblations in vaine: Incenſe is an abhomination vnto mee: I cannot ſuffer your new Moones, nor Sabbaths, nor ſolemne Dayes, (it is iniquitie) nor ſolemne Aſſemblies. My ſoule hateth your new Moones, &c.* And there is reaſon why GOD ſhould thus abhorre both them, and the worſhip they offered vnto him. For (as it is added) *verſ.* 15. when they ſtretched out their hands in prayer, *their hands were full of bloud*, that is, they were full of reuenge, full of crueltie and contention, and therefore they muſt needes performe thoſe Religious Exerciſes hypocritically and carnally: in which reſpect they were worſe then Sodomites: for they did but abuſe their Time to idlenes, their Apparrell to pride: their Diet to exceſſe, &c. but the Iewes abuſed the Word, and the Sacrifices, and the Sabbaths, and other ordinances of God: and therefore as much

as

as ſpirituall things are better then naturall, ſo much worſe were they that prophaned the former, then the Sodomites that abuſed the latter.

Thus hauing ſhewed them how bad they were, hee leaueth them not here, but telleth them how all might be amended. Connexion.

Verſe 16. Waſh you, make you cleane, &c. as if hee ſhould haue ſaid, I haue ſhewed that you haue polluted and defiled your ſelues beyond the Sodomites, and ſo are become exceeding vncleane, and vnholy; yet if you will take my aduiſe, and follow my counſell, I will ſhew you a way how you ſhall helpe all, and that is, to waſh and cleanſe your ſelues from this your filthineſſe, by godly and heartie ſorrow for the ſame: and whereas you will be readie to conceiue that this is a matter eaſily and quickely done, I tell you that it is otherwiſe, and therefore bid you *waſh you, make you cleane* purge your hearts and your hands: waſh and waſh; againe and againe: and neuer leaue waſhing till you haue made your ſelues throughly cleane.

Then further, that they might not deceiue themſelues, he declareth vnto them more particularly what ſinnes they ſhould waſh away: *Take away the euill of your workes, &c.* herein including an anſwere to another obiection, that the hearts of ſome might make, concerning their Sacrifices and their Prayers, &c. before mentioned: for, they might reply vpon the Prophet in this manner: you finde fault with our Oblations, and tell vs that God loathes our Sacrifices and Seruices; what then would you haue vs doe? ſhould wee leaue off theſe workes of Pietie, and quite giue ouer ſeruing of God?

Not ſo (ſaith the Prophet:) but *Take away the euill of your workes*: doe the workes ſtill, but remoue that which God hates in them: retaine the matter, but reforme the manner of them. Now, whereas ſome might be ſo ſhameleſſe as to ſay, wee haue done ſo already, and doe ſo ſtill: who can charge vs with the euill of our workes, or with hollowneſſe and hypocriſie in the performance of them?

To that he makes anſwere in theſe words, *Take away the euill of your workes,* [*from before mine eyes.*] As if he ſhould ſay, if you might be iudged by men, like your ſelues, you would make a good ſhift: but in religious exerciſes you appeare be-

fore

fore the Lord, who hath firie eyes, and eſpyeth the leaſt blemiſh in your ſeruices: and therefore looke that he ſee nothing in them diſpleaſing vnto him: for otherwiſe, howſoeuer men commend you and your workes; God will reiect both them and you. After this hee proceedeth, and ſheweth, that if they muſt take away the euill of their beſt workes, much more muſt they deſiſt from their euill workes: and therefore hee addeth, *Ceaſe to doe euill.*

And yet this is not enough, but he exhorts them further to *doe well:* and becauſe they were ill Schollers, and altogether vnskilfull in heauenly matter, hee bids them [*learne to doe well:*] as who ſhould ſay: you are naturally wittie to inuent miſchiefe and iniquitie: but for good you haue no wiſdome, nor ſound vnderſtanding: you know not what to doe, nor how to doe: you haue neyther a good iudgement nor a pure affection; nor know how to get eyther of them: and therefore *Learne to doe well.* *Verſ.17.*

Then for their better direction, he commeth to the particular, *Seeke Iudgement, &c.* as if hee ſhould haue tolde them in more words: you haue beene giuen to oppreſſion heretofore, and haue done much wrong to poore men, that could not make good their part againſt you: this hath beene your ſinne, to deale craftily and vnrighteouſly: but now take a better courſe; *Seeke Iudgement*, that is, labour to finde out what is right; and when you know it practiſe it accordingly; and deale with others, as you would be dealt withall: giue ouer your crueltie, and exerciſe mercie: and bee ſo farre from oppreſſing any more, that now yee *releeue the oppreſſed:* and ſo farre from doing hurt hereafter, that you forth-with ſtriue to doe good: eſpecially to the poore, and ſuch as ſtand in moſt need of your helpe and reliefe: not ſuch poore, as by their owne lewdneſſe and miſdemeanour haue caſt themſelues, and doe ſtill plunge themſelues further in miſery: but *iudge the Fatherleſſe, and defend the Widdow*: and ſtretch forth your helping hand to releeue ſuch as are moſt worthy of it, and haue moſt neede of it.

Hauing thus vrged them to ſound Repentance, that they might haue no pretence to keepe them from ſetting vpon it; he

hee remoueth certaine doubts that might ariſe in their hearts to hinder them. *Verſ.* 18. And before hee commeth to them, he maketh preparation thereunto, ſaying, *Come, let vs reaſon together.* As though he ſhould ſay, now I haue plainely proued that it ſtands you vpon to repent, and haue ſhewed you how you ſhould repent, I know you ſhall haue diuers reaſons from your ſelues, and from the world to the contrary: but hearken not what your fleſh, or your friends ſay, but what God ſaith, *Come, let vs reaſon together.*

Now, the firſt Obiection to keepe them from turning vnto God (as may appeare by the anſwere here ſet downe) is this: You haue charged vs to be worſe then Beaſts or Sodomites, to be full of cruelty and bloud, and our conſciences tell vs no leſſe: ſeeing then wee are ſuncke ſo deepe in our iniquities, it ſeemes our ſtate is vnrecouerable, and ſo it is bootleſſe for vs to ſet vpon the worke of repentance. *Obiection.* 1

Nay, (ſaith hee) not ſo: for though you be ſo ſtained with ſinne and impietie, as I haue ſaid: that not onely your hands, but your ſoules and bodies, and all be wholly imbrued with bloudy and cruell dealing, and your ſinnes be as red as Scarlet or Crimſon, which are double dyed, and dyed in the wooll, ſo that you thinke it impoſſible to be brought to any whiteneſſe and pureneſſe againe, (as indeede in regard of men it is impoſſible) yet God is able to make you *as white as Snow.* Albeit you haue receiued a double dye of ſinne, one in your conception, and another in the whole courſe of your conuerſation all your life long: yet the Lord is of that power, that he is able to make you *as white as wooll.* There is no ſinne ſo haynous, no ſinner ſo abhominable, but vpon his humiliation and conuerſion, hee can and will make him as cleane, and as pure; as iuſt, and as righteous as *Adam* was before his fall, and as if hee had neuer tranſgreſſed at all. Not that hee ſhall be without infirmities: but in Gods account, and acceptance through Chriſt, hee ſhall be as holy as the Angels are now in heauen, or as hee himſelfe ſhall be, when hee is an heire of glory in that bleſſed Kingdome. For whereſoeuer ſinne is pardoned, there it is couered from Gods eyes; hee will except neyther againſt the greatneſſe, nor againſt the multitude of them: but *where ſinne hath abounded,* *Answere.* *Pſal.* 32. *Rom.* 5. *verſ* 20.

grace

grace ſhall much more abound. Thus much for the firſt Obiection.

Obiection. 2

The ſecond might be this: if we ſhould get a pardon for all our tranſgreſſions, and be at peace with God, and our owne conſciences; yet the Law is ſo perfect, and wee ſo imperfect; that, ſo holy and pure, and we ſo vnholy, and impure: that we ſhall neuer hold out in a conſtant courſe of obedience thereunto, but ſhall preſently foule our ſelues againe, after that wee haue beene waſhed: and therefore as good neuer a whit, as neuer the better: as good neuer to beginne, as not to continue.

Anſwere. Verſe 19.

For that hee anſwereth: that if they doe but conſent, and be willing *to obey,* (for ſo it is in the originall) *they ſhall eate the good things of the Land.* Which is in effect, as if hee ſhould haue ſaid: when once you haue truely and thorowly repented, you are not any longer vnder the rigor of the Law, but vnder Grace: you come not to a rigorous and ſeuere Iudge, but to a mercifull and kinde Father, that lookes not for perfect obedience, but accepts of a minde that is willing to know and keepe the Commandements: who doth not require of penitent ſinners that they ſhould fulfill the Law (for that Chriſt alone could doe, and did in our behalfe) but onely that they ſhould labour and ſtriue to doe their beſt; and where they come ſhort, acknowledge their fault. And that God will take in good worth this kinde of obedience, hee will teſtifie and make cleare, not onely by beſtowing inward bleſſings vpon the ſoule, but alſo outward bleſſings for their eſtate: *You ſhall eate the good things of the Land.*

Obiection. 3

But, in the third place, ſome might obiect and ſay, it were well if wee could frame to be religious: but I hope God will ſhew mercy, though there be not ſuch waſhing and ſuch adoe made about our ſinnes; and therefore I meane to take my libertie ſtill, and neuer to trouble my ſelfe about the matter.

To this he makes anſwere, *Verſ.* 20. telling them that if they *refuſe to obey,* and to doe the former duties, *they ſhall be deuoured with the Sword:* that is, they ſhall haue ſome fearefull iudgement or other to ouer-take and conſume them: for by that particular of the Sword, is implyed any other that God ſhould thinke good. And to proue all, hee brings one maine Argument,

ment; *The mouth of the Lord hath ſpoken it.* As if hee had ſaid: though thoſe that repent, ſee little likelihood of recouery, let them not deſpaire: and though thoſe that be impenitent ſee little danger of an ouerthrow, yet let them not preſume: for the Lord will aſſuredly bring to paſſe that which hee hath promiſed to the godly in mercy, and that which he hath threatned againſt the wicked in iudgement.

So that you ſee the ſumme of theſe words is,

An exhortation to repentance, and an offer of reconciliation and ſaluation to all repentant ſinners. Wherein is ſhewed:

1 Firſt, what they muſt doe, to the 18. *Verſe.* Namely, that they ought,

1 Bewaile their ſinnes, and forſake them. 16.
2 Learne their duties and doe them.

2 Secondly, reaſons to ſtirre them vp ſo to doe.

1 One, taken from the benefit that will redound vnto them, if they practiſe the former things, to wit, that they ſhall be ſure of the free and full pardon of all their ſinnes; and they and their ſeruices ſhall be accepted and bleſſed of God.

2 Another, taken from the danger they are in, if they refuſe to doe this: they ſhall ſurely taſte of ſome fearefull vengeance of God: *Yee ſhall be deuoured by the ſword.*

Waſh you, &c. In theſe words hee alludeth to the cuſtome of the ceremoniall Law, mentioned in *Exodus*, where God expreſly commanded that before the people ſhould heare the Law deliuered from Mount *Sinai, they ſhould ſanctifie themſelues, and waſh their cloathes.* Whereby two things were ſignified. *Exod. 19. v. 10.*

1 Firſt, that all in themſelues are vncleane, and ſo vnfit to preſent themſelues before the eyes of the holy God.

2 Secondly, that (notwithſtanding this) if they endeuour to waſh themſelues, the Lord will be pacified towards them, and receiue both them and their ſeruices. Now this waſhing which he exhorts them vnto, is that which was figured by that outward Oblation, and clenſing of themſelues, and is to be performed of all that hope for mercy from the Lord, and that, by

lamenting and grieuing for their corrupt and ſinnefull nature and behauiour, whether againſt God or men. This is all the waſhing that we can attaine vnto, or that God looketh for at our hands. For to ſpeake properly, nothing can cleanſe vs but Chriſt his bloud, which is therefore called *cleane water, Ezek.* 36. 25. And none can performe that worke but God alone, and therefore in that place hee appropriateth that action vnto himſelfe, ſaying; *I will powre cleane water vpon you, &c. From all your filthines and from all your Idols will I cleanſe you.*

Ezek. 39. 25.

Here then the purpoſe and drift of the Prophet is thus much, namely, that we ſhould ioyne with God as working Inſtruments in reforming our hearts, and redreſſing our wayes. Whence ariſeth this point of Doctrine; that whoſoeuer would haue God to waſh them by the bloud of his Sonne, muſt waſh themſelues by godly ſorrow.

Doctr. 1. What waſhing is required of vs.

Before the Lord promiſeth any cleanſing on his part, hee requireth this kinde of purging on our part. This is cleare in the Epiſtle of *Iames*, where hee vrgeth them to *draw neare vnto the Lord*, (to wit, in the miniſtery of the Word, in partaking of the holy Sacrament, in faithfull and feruent prayer, and the reſt of Gods Ordinances) and then hee telleth them, that *God will draw neare vnto them*, namely, in his mercy and goodneſſe, and in all the fruits and effects thereof. But then they muſt waſh themſelues, for hee is a God of pure eyes, and cannot endure iniquitie, and therefore hee ſaith, *Cleanſe your hands yee ſinners, and purge your hearts you Hypocrites.* But they might reply and ſay, Is it ſo eaſie a matter to cleanſe our hearts and our hands? Doth not ſinne cleaue faſt, and ſticke cloſe vnto the ſoule?

Iames 4. 8. 9.

It doth ſo indeede; and yet if they would follow his direction, hee ſheweth them a way how they might quickely be rid of their corruptions, ſo that they ſhould not raigne ouer them though they did remaine in them: and that is, *Afflict your ſelues, and ſorrow and weepe: let your laughter, and ieſting, and fooliſh ſporting, be turned into mourning; and your ioy into heauineſſe, and lamentation for your iniquities and prouocations, whereby you haue incenſed the Lord:* and then though they were brought neuer ſo low, yet if they beginne to caſt downe themſelues before

before the Lord, hee will aſſuredly raiſe them vp, as there it followeth.

This dutie is further commanded in the Prophecie of *Ieremie*, where hee ſpeaketh to the whole Church of the Iewes in this manner: *O Ieruſalem, waſh thy heart from thy wickedneſſe, that thou maiſt be ſaued: how long ſhall thy wicked thoughts remaine within thee?* In which place is declared what they muſt waſh, *their hearts*: For they being made cleane, whatſoeuer proceedeth from thence muſt needes be ſutable thereunto. Secondly, from what they muſt waſh them; *from their wickedneſſe.* And laſtly, to what end; *that they might be ſaued.* As if the Prophet had tolde them in plainer tearmes: GOD is ready to giue you ſaluation and deliuerance, both from your ſinnes, and from your miſeries: but your owne backwardneſſe hindereth good things from you: you doe not your dutie, and therefore God with-holds his mercy, and therefore *waſh thine heart, O Ieruſalem, that thou maiſt be ſaued.* And that they needed this waſhing, hee proueth by this euill fruit that did continually ſpring out of their ſinnefull hearts, ſaying, *How long ſhall thy wicked thoughts remaine within thee?* As if hee had ſaid: If you doubt of the badneſſe of your hearts, looke what thoughts you entertaine therein: in the night, and in the day: when you are at home, and when you are abroad: on the way as you ride or walke: on your beds, as you ſleepe or wake, &c. Conſider how many vaine and idle thoughts, how many worldly and couetous deſires: how many luſtfull and carnall, yea, wicked and impious imaginations you haue ſwarming, and as it were, muſtering together by whole troopes and armies within your mindes, and within your hearts: euery one of which is a ſufficient ſummons to put you in minde, to cleanſe your ſoules: for if they were pure and vndefiled, ſuch cogitations and affections would not be ſtirring there, neyther ſo often nor ſo much as now they are. *Ierem.* 4.14.

The Prophet *Ioel* in like ſort vrgeth the ſame vpon thoſe of his time, ſaying, *Rent your hearts and not your cloathes, &c.* But how muſt that be done: hee had told them in the *verſe* immediately going before; *Turne vnto the Lord with all your heart, and with faſting, and with weeping, and with mourning:* which is thus *Ioel* 2.13. *Verſe* 12.

much in effect, vſe all meanes to get godly ſorrow, and holy remorſe for ſinne: for that is it that will bruiſe the heart indeed, and make it gentle and plyable. For as worldly griefe and heauineſſe doth harden the heart, and make it like a flint, ſo ſpirituall griefe doth ſoften it, and makes it tender as fleſh: and a fleſhie heart is alwayes a cleane heart, as doth appeare in that former place of *Ezekiel*, where ſoftneſſe of hart is ſet downe as an effect that euer followeth vpon the thorow cleanſing of the heart. And as this is commended: ſo the practiſe thereof is prophecied and fore-told by *Zachary* in his 12. *Chap.* and the good iſſue and effect thereof declared in the 13. *Chap.* As touching the firſt, we may reade it in the 10. 11. 12. 13. 14 *verſes* of the former Chapter. *I will poure vpon the houſe of Dauid* (ſaith God) *and vpon the inhabitants of Ieruſalem, the ſpirit of grace, &c. and they ſhall lament, &c.* where wee may note firſt, the grieuouſneſſe of their mourning (when once Gods holy Spirit hath entered into their hearts) in that they ſhould make ſuch wofull lamentation, as one would doe *for his onely Sonne, and for his firſt borne*: or as the *Iſraelites* did for *Ioſiah*, their godly, and zealous, and faithfull King and Gouernour, when he was ſlaine by *Necho* King of *Ægipt*, in the valley of *Megiddo*, where *Ieremie*, and all the reſt mourned for him with an exceeding bitter lamentation. And ſecondly, wee may note the ſinceritie thereof, in that they ſhould not weepe for company (as an hypocrite may doe) but euery one apart, and in ſecret before the Lord. For ſo it is ſaid, *And the Land ſhall bewaile, euery family apart, the familie of the houſe of Dauid apart, and their Wiues apart: the family of the houſe of Nathan apart, and their Wiues apart, &c. all the families that remaine, euery familie apart, and their Wiues apart.*

The effect of godly ſorrow.

Ezek. 36. 25.

Zach. 12. 10. &c.

2 Chro. 35. 25.

Verſ. 12.

Then for the good effect that ſhould follow thereupon, it is contayned and expreſſed, *Chap.* 13. *verſe* 1. the words are theſe: *In that day there ſhall be a fountaine opened to the houſe of Dauid, and to the inhabitants of Ieruſalem, for ſinne, and for vncleanneſſe.* Whence it may be gathered, that when once wee fall a waſhing in this ſort, we ſhall not long waſh alone, but GOD will ioyne with vs, and open a fountaine of mercie vnto vs, to waſh away all manner of ſinnes, whatſoeuer they are, or haue

Zach. 13. 1.

haue beene; and to giue vs grace in ſtead thereof: And this promiſe is made, not onely to the *houſe of Dauid*; that is, to ſtrong Chriſtians: but alſo to the *inhabitants of Ieruſalem*; that is, to weaker Chriſtians. Till ſuch time as wee finde this worke of the Spirit in vs, albeit wee be of the number of Gods elect, we haue nothing to doe with that fountaine: no key can open it, but this alone, of true and hearty griefe and remorſe for our euill workes, and wayes that are not good. See *Chap.* 12. 8. for this interpretation.

This poynt may be further confirmed vnto vs by plaine reaſons, drawne from the Scriptures of God: for, *Reaſons.*

1 Firſt, there can be no ſound repentance, without this religious and holy mourning: therefore when *Ephraim* fell to repentance, God himſelfe witneſſeth that hee *heard him lamenting* and bewailing his former ſinnefulneſſe, and the follie of his youth. Till then, though there be many requeſts for the obtayning of mercy, yet they proceede from the lips, not from the heart: and till ſuch time as men be wounded in their ſoules for their ſinnes, they and their prayers ſhall be reiected. For, *The Sacrifices of God are a contrite ſpirit: a contrite and broken heart hee will not deſpiſe.* And when *Dauids* ſinne troubled him, and *was euer before him*, being as painefull vnto him, as if his bones had beene broken in pieces, and the ſplints thereof runne into his fleſh: then hee might boldly and comfortably beſeech the Lord (as hee did) *Waſh mee thorowly from my ſinne, &c.* And againe, *Purge mee with Iſope, and I ſhall be cleane: waſh mee, and I ſhall be whiter then ſnow.* For, then hee might be aſſured that hee came not to God as an hypocrite with a double heart, but as a true penitent perſon with a troubled heart. No ſound repentance without mourning for ſinne. *Pſal.* 51. *Verſe* 8. *Verſe* 2. *Verſe* 7.

2 A ſecond reaſon to ſhew the neceſſitie of this inward touch for ſinne, is, that without the ſame it is impoſſible wee ſhould haue any faith: for the promiſe is made to them, that are weary of their corruptions, as a poore priſoner is of his bolts and Irons; euen to them that account ſinne to be a bondage and a captiuitie vnto them. And none haue any warrant to come vnto Chriſt, but thoſe that are *wearie and heauie laden*: if they feele not their ſickneſſe, the Lord *Ieſus Chriſt* is not a Phyſitian for their turne: he will not binde vp the wounds 2 No faith without it. *Luke* 4. 18. *Mat.* 11. 28.

nor cure the maladies of any, but of thoſe who are touched and payned with the ſenſe and feeling of the ſame.

Vſe 1. For reproofe of thoſe men and women that are audacious and venturous enough to come before God, and to preſſe into his preſence, with theſe or the like requeſts; Lord be mercifull vnto vs; Lord waſh vs from all our ſinnes, &c. and yet they themſelues neuer labour to make their hearts cleane, but rather cloake and couer, nay, excuſe and defend their faults. Such doe but take the holy Name of God in vaine: they make not prayers of faith that ſhall preuaile for them, but prayers of ſinne that ſhall ſtand in record againſt them, being ſinfull and abhominable in Gods ſight. *They draw neare with their lips, but their hearts are farre from God:* and therefore in vaine they worſhip him.

Mat. 15. 8.

Hence it commeth to paſſe that many offer themſelues to receiue the Sacrament, the Seale of the eternall Couenant; and come to the Word to heare the promiſes of life, and yet depart without all comfort and aſſurance of Gods fauour, becauſe they came not with teares for their tranſgreſſions and rebellions againſt the Lord; nor with that piercing ſorrow, which would goe as neare them, and be as effectuall in them, as if they ſhed abundance of teares; becauſe wee will not doe the leſſer which belongeth to vs, God will not doe the greater which pertayneth to him.

Vſe 2. Secondly, ſeeing God would haue all to waſh, the beſt as well as the worſt, let vs be inſtructed, if wee would haue fellowſhip and communion with God, to ſearch our hearts, to the intent wee may finde out the hidden corruptions thereof, and bewaile the ſame with a ſound and earneſt lamentation. And then if wee doe but aske mercie, wee ſhall haue it; otherwiſe not. For, if one of our Children haue fallen into ſome great and grieuous fault, wee will not forgiue him, till he firſt humble himſelfe, as the Prodigall Sonne did: if there be in him no remorſe for the offence committed, but hee continue proud and ſtubborne ſtill; the Father ſhould ſpoyle his childe, if hee ſhould ſhew him fauour: the beſt courſe hee can take with him then, is to carry a heauy countenance towards him, and a ſtrait hand ouer him, that ſo hee may recouer him and

ſaue

ſaue his ſoule: and euen in like ſort will God deale with vs; where he loueth moſt, he will checke and rebuke moſt, till they grow to that reformation which he requireth, and aymeth at in their correction.

Now to the end wee may the better get this holy affection of ſorrow into our hearts, we muſt vſe all helps needfull for this purpoſe. Meanes.

And firſt, becauſe it is a ſupernaturall worke, we muſt entreat the Lord according to his promiſe, *Zach.* 12. to put his ſpirit into vs, and thereby to mollifie our ſtonie hearts, as he hath couenanted, *Ezek.* 36. otherwiſe wee may toyle out our ſelues in vaine, and after a long and tedious ſtrife be as farre, nay, farther from a tender heart, then we were at the beginning. 1. Pray for it.

Secondly, as we muſt craue aſſiſtance from heauen, ſo wee muſt vſe the meanes that God hath appointed: namely, 2.

1. Firſt, to call to minde our many and great offences againſt his Maieſtie, and to lay before our eyes in as parttcular manner as we can, our corruptions both originall and actuall, before and ſince our callings: conſidering how grieuous they haue beene: many of them being committed againſt our knowledge, and conſciences: yea, and couenants made vnto the Lord for the reſiſting and forſaking of them. Further, we are to recount with our ſelues, of how long continuance they haue beene: how offenſiue, how pernicious and infectious to others: how many wee haue poyſoned by them, of whoſe recouerie wee are altogether vncertaine: ſome of them (for ought wee know to the contrarie) being alreadie in torments in hell fire, for the ſinnes where-into wee haue drawne them: and others (perchance) likely enough to goe the ſame way after them, if the Lord doe not in mercie preuent them by his grace, &c. 1. Aggrauate our ſinnes.

Theſe, and the like meditations, will cauſe our hearts (if they be not paſt ſenſe and feeling) ſomewhat to relent. Thus did *Nehemiah* agrauate their ſinnes that liued in his time: and ſo did *Dauid* his owne corruptions, endeauouring in many words to make them odious in his owne eyes: acknowledging that hee was conceiued in ſinne, (which was the fountaine of all) and brought forth in iniquitie: that GOD requireth truth in *Neh.* 9. *Pſal.* 51.

the inward parts, but he had beene hypocriticall and falſe-harted: that God had taught him wiſdome in the ſecret of his hart, but he had put that out of his conſideration, and caſt it behinde his backe, when it ſhould haue reſtrayned him from all thoſe ill courſes that hee tooke. Theſe and many other circumſtances, are eyther plainely expreſſed, or by conſequent neceſſarily implyed in that 51. *Pſalme*, whereby hee labours to ſet out the haynouſneſſe of his offences, that his owne ſoule might abhorre them, and all the world might ſee his vtter deteſtation of them.

2 Suffer admonition.

Another excellent meanes is, not onely with patience to endure, but with earneſtneſſe to intreate the admonitions and reproofes of thoſe which haue beene and are acquainted with our courſes: for we are ſo full of ſelfe-loue, that others may eaſily diſcerne more euill in vs then wee can eſpie in our ſelues: and thoſe of all other are the beſt and moſt faithfull friends, that will mercifully, and wiſely (though ſharpely and roundly) tell vs of our faults: as *Nathan* dealt with *Dauid*, when his hart had beene a long time hardened by lying in ſinnes vnrepented: which priuate admonition of his (as wee may obſerue) was a more effectuall meanes for his rouſing out of that dead ſlumber, then any, or all the publike ordinances of God, as the Sacrifices of the Law, and Sermons of the Prophets, &c. which all that while hee had frequented. And ſometime it is found by experience yet ſtill, that a wholeſome, and ſound, and wiſe reproofe of a Miniſter of God, or ſome Chriſtian friend in priuate, throughly ſet on, and effectually applyed, hath done that (through Gods bleſſing) that many holy and excellent Sermons could not effect and bring to paſſe, for the reclayming of diuers from the by-pathes of iniquitie; wherein they had a long time wandred and gone aſtray. Which is not ſpoken, as if this priuate dealing were to be preferred before Gods publike ordinances: but that wee may haue each of them in due eſtimation, that as wee ſhould not *deſpiſe Prophecying*, but *ſuffer the words of exhortation* in the aſſemblies of the Saints: ſo wee ſhould *admoniſh one another*, and be admoniſhed one of another, *daily*, in priuate, *leaſt any be hardened through the deceitfulneſſe of ſinne*.

2 Sam. 12.

Note.

1 Theſ. 5. v. 10.

Heb. 13. ver. 22.

Heb. 3. ver. 13.

3 In the next place, when we by our owne ſearching and examination, and by others plaine and faithfull admonition, haue found out a great Sea of our corruptions, then let vs inwardly and ſeriouſly ponder vpon the infinite mercie of the Lord our God, in giuing vs his dearely beloued Sonne: and the inconceiuable loue of the Sonne, in ſubmitting himſelfe to become a ranſome for vs: and that without any entreatie, deſert, or deſire on our part: yea, euen then when vvee were his mortall enemies. This was it that cauſed them in the 12. of *Zacharie*, ſo to mourne and lament, becauſe they conſidered what Chriſt had ſuffered in their behalfe. And this ſhould breake and melt our hearts (as it did theirs) that wee wounded and pierced our deare Sauiour by our tranſgreſſions: for, the *Chaſtiſement of our peace was vpon him, and by his ſtripes wee were healed*. If hee would ſhedde his precious bloud for vs, why ſhould wee thinke it much to ſhed a few teares ouer him? and ſo the meditation of the ſeuerall ſufferings of Chriſt, and of Gods gracious promiſes made vnto vs, in and through him, ſhould cauſe our hearts to be diſſolued into teares.

3 Meditate of Gods infinite mercy in Chriſt.

Eſay 53. 5.

4 Fourthly, wee muſt as often as fit occaſion is offered, goe vnto the houſe of mourning: where wee may be put in minde of our wofull eſtate, by reaſon of our wicked nature and ſinnefull carriage, in violating the Lords holy Precepts and Commandements: and this is commended as the part of a godly wiſe man, by *Salomon* in *Eccleſiaſtes*; where it is ſaid, *The heart of wiſe men is in the houſe of mourning: but the heart of fooles is in the houſe of mirth*. And the reaſon why this is a part of wiſedome is rendered in the 4. *verſe*. *It is better to goe to the houſe of mourning, then to the houſe of feaſting: becauſe this is the end of all men: and the liuing ſhall lay it to his heart.*

4 Make vſe of others croſſes.

Eccleſ. 7. 6.

And if others chaſtiſements ſhould affect vs, much more ſhould Gods correcting hand vpon our ſelues, moue vs: and when hee ſmiteth vs, wee ſhould ioyne with him, and take his part, and ſmite our owne hearts: and then if Gods ſtrokes on others, or on our ſelues, doe make vs mourne for our rebellious behauiour againſt the Lord, happy and bleſſed are wee, for ſo ſaith the Prophet: *Bleſſed is the man, O Lord, whom thou chaſtiſeſt, and teacheſt in thy Law*: And our Sauiour alſo,

Of our owne.

Pſal. 94. 12.

Bleſſed.

Matth. 5. 4. *Bleſſed are thoſe that mourne, &c.* Therefore when wee finde our ſelues enclined to heauines, in reſpect of any outward ſcourge that lieth on vs, or on our friends; let vs take hold of the occaſion, and turne the courſe of our griefe another way: which if we can attaine vnto, and make our ſinne to be our greateſt ſorrow, Chriſt Ieſus ſhall be our greateſt ioy: and we being mourners of *Sion*, ſhall be comforted in due ſeaſon: our iniquities ſhall be remoued as a cloud, and ſcattered as a miſte, and wee receiued into euerlaſting fauour.

Vſe. 3. Thirdly, this is for the ſingular comfort of Gods children. What though they haue beene like the people of *Sodome*, and of *Gomorrah*, and haue liued like beaſts all their life long? yet this is their hope that they ſhall not be caſt off: nay, if they can once beginne to rinſe and purge their hearts, though their ſinnes haue beene neuer ſo horrible, and odious, and abominable: they may be aſſured of the free and full pardon of them all: neither need they make any doubt at all hereof: for if ſuch kinde of ſinners might not attaine to this, it were in vaine for the Lord to exhort them to repentance: but vvee ſee heere, that though theſe *Iewes* had receiued many bleſſings: heard many inſtructions and threatnings out of the vvord, and felt many corrections from Gods owne hand, and nothing would driue them from their accuſtomed courſe of rebellion, yet notwithſtanding all this, if now at laſt they would grieue their hearts in good earneſt, and not paſſe ouer the matter vvith ſome ſleight mourning, (for ſo farre wicked *Saul* went, when *Dauid* had told him of his fault in purſuing him that was innocent) but ſtriue for a ſoaking, and working ſorrow: If I ſay, they would labour for this, the Lord offers them mercie, ſo that they ſhould forth-with be disburdened of the guilt, and freed from the puniſhment of all their former vvickedneſſe. For when ſinne is once caſt out of the heart, GOD hath no quarrell againſt the partie: and it can neuer lurke there long, except it be fed with excuſes and allowance. It neuer ſtickes ſo cloſe, nor cleaues ſo faſt, but godly ſorrow will make a ſeparation betwixt it and the ſoule, and cruſh the verie head thereof. That giueth life and roote vnto it, and makes it grow and bring forth abundance of fruit, vvhen vvee loue it, and

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[*Take away the euill of your workes from before mine eyes.*] As if hee ſhould haue ſaid: hitherto you haue but diſſembled in the duties performed by you: which hollowneſſe of yours, though men could not ſo well ſee and diſcerne, yet the Lords eyes haue beene and are ſtill caſt vpon your doubling and halting, and falſe dealing: and therefore if you would haue him to looke fauourably vpon you, take away from his ſight that which cauſeth him to frowne vpon you: not onely your euill workes (for ſo hypocrites may doe) but the euill of your good workes: for here (we muſt vnderſtand) God did not ayme at the ſubuerſion and ouerthrow of the former duties of Religion, but wiſheth them to doe the ſame workes of pietie ſtill, but in a better ſort then they were wont to doe them: whence this doctrine offereth it ſelfe for our learning: that,

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2 *Tim.* 2. *v.* 15. ſhould be well performed, as that it be performed. Hee enioynes the Miniſter not onely to preach true and ſound Doctrine, but to diuide the word aright, and to apply it wiſely and fitly, giuing euery one their portion in due ſeaſon. Hee commandeth the people, not onely to come to the Sermon, (for ſo the wickedſt may doe) but to come with a good and honeſt heart. Hee biddeth vs not onely to pray, but to *pray in the holy Ghoſt*, (as *Iude* ſpeaketh:) and to pray feruently, as *Iames* ſaith,
Iames 3. *ver.* 16. *The prayer of the righteous auayleth much if it be fernent.* And ſo for all other duties, he would haue vs to be carefull how we doe them, as well as that we doe them.

2 Secondly, God is a *Spirit*, and therefore *will be worſhipped*, not
Iohn 4. *verſ.* 24. in outward ceremonie alone, but *in ſpirit and truth*: giue him the beſt words that may be, if wee doe not giue him our hearts all is nothing worth.

Iudas dealt beſt with Chriſt of all the Diſciples in appearance: for when all ſhrunke from him, hee ſtucke to him; came and bowed himſelfe before him, ſaluted and kiſſed him. Who would not ſay now (had he not beene priuie to *Iudas* his heart) that hee was the true and faithfull friend aboue all the reſt, that would ſhew himſelfe thus friendly in the time of aduerſitie? Yet the Swords and Staues of thoſe that apprehended Chriſt, were not ſo odious vnto him, as was *Iudas* his kiſſe that betrayed him, becauſe hee had an ill and corrupt minde, and a treacherous and falſe heart in that which he did. And ſuch are the ſeruices of all hypocrites, euen *Iudas* his kiſſes, and therefore they ſhall be requited with *Iudas* his reward, except they reforme their hearts, and amend their workes.

Vſe 1. This makes for the great reproofe, not onely of groſſe ſinners, and of hollow-hearted diſſemblers, but euen of thoſe that haue ſome ſparkles of grace in their hearts; nay, of the beſt that liue vpon the face of the earth: for, none can ſay he is innocent in this point, but at one time or other, in one dutie or other, he hath fayled more or leſſe; if not in the matter, yet in the manner of performing the ſame. This will be more euidently ſeene in the particulars, and therefore my purpoſe is to ſpeake of foure kindes of workes: namely,

Of

Of the workes { 1 Of Religion. 2 Of Loue and Mercy. 3 Of our ordinary Callings. 4 Of Recreation.

And firſt to giue inſtance in the exerciſes of Religion; who can cleare himſelfe therein? For, if men come vnto Sermons, and offer vnto the Lord their bodily preſence, doe not the moſt thinke they haue acquited themſelues well? Albeit in the meane while they be altogether negligent in making preparation for this worke, by ſearching their ſoules, to caſt out the leauen of corruption, which will hinder the powerfull operation of the word: and by getting that ſight of their wants, that might cauſe them to come with an eager appetite vnto Gods houſe for comfort and ſupply. They ſeldome, or at leaſt, very coldly, pray vnto the Lord to giue them an vnderſtanding minde, and a teachable heart to profit by the meanes: but for the moſt part, thruſt in themſelues rudely with a proud and vnprepared hart, and with vnruly and diſtempered affections; that when they ſtand in Gods holy preſence, are wandring from the duties in hand, and running after their couetouſneſſe, or after their delights, and ſo if the Word flye in at the one eare, it flies out as faſt at the other. And they doe not mingle it with faith, as they ſhould doe, but with their owne corruptions, which hinder the effectuall working of it: and ſo it ſeales vp vnto many their owne iuſt condemnation, in ſtead of being an inſtrument of God for their edification and ſaluation. And as for Gods owne Children, in ſtead of thoſe excellent graces that might be thereby wrought in them, it oftentimes hardens their hearts, and fits them for ſharpe correction.

Workes of Religion.

Euils of hearing.

Heb. 4.

So for Prayer, whereas they ſhould lift vp pure hands without wrath and without doubting; many neuer care what manner of Sacrifice they offer vnto the Lord: but are full of paſſion which diſtracts them, and full of vnbeliefe which excludes them from hauing intereſt in Gods bleſſings: and ſo their prayers tumble downe againe vpon their heads, and bring vpon them iudgements in ſtead of mercies. They may truely ſay, that they haue ſought for helpe often, and haue had no hearing; but it is long of themſelues: for the Sea is not more full

Corruptions in Prayer.

full of water; then God is full of mercy to all that *call vpon him in truth:* and if they could put away their vnbeliefe and hypocriſie, and other euils that are mixed with their ſuites and ſupplications, they ſhould finde that none is ſo kinde a Father, as God is: and they ſhould not be ſo ready to aske, but he would be more ready to giue, if ſo be they did come in faith, and aske aright, as God requireth. The like may be ſaid for the Sacrament of the Lords Supper: diuers there are that partake of it as often as their neighbours doe; but they are ſo farre from receiuing benefit and comfort there from, that it proues hurtfull and vncomfortable vnto them: and why? becauſe they put not away the euils of this worke.

Euils to be remoued by communicants.

But what are they (may ſome demaund?) They are diuers.

1 Ignorance.

One common euill is groſſe and palpable Ignorance, that men come not diſcerning the Lords body and bloud, that is, not being able to put a ſenſible difference betweene that, and common bread and wine: and ſo comming vnto it, no otherwiſe then to their ordinarie food: not conceiuing, much leſſe well conſidering what they are to receiue from God; what from man: what examination is to be vſed that they may be worthy receiuers of it: what iudgements are to be feared, if they be vnworthy receiuers: and ſo they feele thoſe iudgements before they feare them.

2 Vnbeliefe.

2 A ſecond euill to be remoued from this worke, is vnbeliefe, which hinders vs, that wee cannot finde the inward vertue of thoſe holy Myſteries. For when wee draw neare to the Lords Table, we ſhould make reckoning of greater benefits, then all the Kings and Kingdomes of the earth can afford vs. For there God the Father is the feaſt-maker: hee giueth vs for our entertainment, the body and bloud of his owne Sonne to feede vpon: he offereth vs, and would exhibite vnto vs, (if wee had faith to apprehend it) Chriſt his perfect righteouſnes; and increaſe of our true holineſſe: and entitleth vs to all comforts in this life, and to the crowne of glory in the life to come. This many know: but they want faith to make application of it to themſelues: and thence it commeth to paſſe that their ſoules are ſo barren of grace, notwithſtanding their often communi-

cating

cating at the Lords Table.

The woman in the Goſpell that was troubled with a bloudie iſſue, ſaid in her heart before ſhe came to Chriſt, If I may but touch the hemme of his garment onely, I ſhall be made whole, and according to her faith it was vnto her: for that touch healed both her ſoule and bodie: yet ſhe had no ſpeciall commandement to come, nor promiſe of good ſucceſſe if ſhe did come, nor experience of any in her caſe that had ſped well before her: if ſhe were thus confident, hauing had ſo few meanes to confirme her, what ſtrength of faith ſhould we come withall, and what a ſtedfaſt expectation of mercy ſhould we haue ſetled in our hearts, when we come to Chriſt Ieſus in this his ordinance? ſeeing that we haue both a commandement, and a promiſe, and the examples before our eyes of ſuch as haue found vnſpeakable good by this holy Sacrament: and there is more reaſon why our Sauiour ſhould pittie vs, then why he ſhould pittie that woman: for we haue a more dangerous iſſue of ſinne in our ſoules, then ſhe had of blood in her bodie; and many of vs haue beene longer troubled with it, then ſhe was with hers: and he came rather to heale the ſickneſſe of the ſoule, then to cure the maladies of the bodie. And beſides all the former, he ſhall haue more glory by ſauing vs from ſinne, then by healing her from a bodily infirmitie: and the taking, and eating of the bleſſed Sacrament of the eternall Couenant, is much more effectuall to draw vertue from Chriſt, then the bare touching of his garment was: and hee is neerer vnto vs now in his gracious preſence, then hee was vnto her then, in his bodily preſence.

Note.

Math. 9. 21.

This wee ſhould beleeue and reſt vpon: and if we doe not, wee offer vnto the Lord the greater iniury: for hee is no deceiuer, but purpoſeth to beſtow that vpon vs in truth, which hee makes offer of in ſhew: euen to giue vs a full Communion with the righteouſneſſe of the ſecond *Adam*, as wee had with the corruption of the firſt *Adam*. Euen as the branches doe partake of the ſappe of the Vine: and the members of the bodie, haue life and motion deriued vnto them from the head: ſo ſhall vve receiue grace and life from Ieſus Chriſt,

in, and by his holy meanes, ſo often as wee doe thankfully vſe them.

3 Vncharitableneſſe.

3 A third euill that muſt be put away, when we are to bee partakers of the Lords Supper, is vncharitablenes, and vnmercifulneſſe: for that is a feaſt of loue, where wee are to receiue further aſſurance of Gods loue to vs, and an increaſe of our loue to God and men. And how can we looke for mercie, if wee ſhew no mercie? or how can wee expect from the Lord a generall acquittance for all our debts and treſpaſſes, when we will not paſſe by ſmall matters of offence in our brethren? Therefore as we would finde any fauour in Heauen, let vs put away from vs that vnlouing diſpoſition that is naturally ingrafted in euery mans heart; and ſtriue to get in our ſoules, and to expreſſe in our liues, a true loue and Chriſtian affection. And to the end we may ſhew indeed that we haue this excellent vertue in vs, let vs practiſe theſe two rules:

2 Rules of charitie.

Matth. 18.35.

1 Firſt, if thou haſt a grudge againſt any, labour from thy heart to forgiue, and for euer to forget, whatſoeuer iniurie or indignitie hath beene offered vnto thee.

Note.

Matth. 5.23.

2 Secondly, if thou thy ſelfe haſt done wrong to any other, ſeeke to vndoe it againe. Many when they haue beene iniurious vnto their neighbours, and reuenged themſelues vpon them, will be readie to plead from themſelues, and ſay, I am ſatisfied, I hope I need not ſeeke reconciliation with him, for I beare him no malice. But haue you not giuen him cauſe of griefe? haue not you ſpoken words that ſticke in his ſtomake, and wound his heart? if you haue, goe and reconcile your ſelfe vnto your brother; elſe your ſacrifice cannot be accepted: though you haue nothing againſt him, yet if hee haue ſomewhat againſt you, the rule of loue requireth that you ſhould ſeeke peace with him, if hee will not ſeeke it of you.

Singing of Pſalmes.

Ephe. 5.19. *Col.* 3.18.

The like might be ſaid for ſinging of *Pſalmes*, men will vſe it for faſhions ſake, becauſe they would not ſeeme to reiect any religious ſeruice: But if they would haue any edification or conſolation thereby, they muſt ſing with the heart, as well as with the voyce: and make melody inwardly to the Lord, as well as outwardly before men.

And

And as theſe and the like corruptions are to be ſeparated from the workes of pietie towards God, ſo

Secondly, there are other euils to be remoued from our workes of mercy, and of loue towards men. As in the matter of almes: if wee thinke to merit thereby, as Papiſts doe; or ſeeke vaine glory thereby, as Phariſes doe, wee put not away the euill of that worke, and therefore God will reiect the worke it ſelfe. 2 Workes of mercie.

So for admonition and reproofes, they are very neceſſary to be giuen: yet if men doe theſe duties in wrath and diſtemper, they ſhall doe more hurt by their bitternes and paſſion, then they can poſſibly doe good by their admonition. Admonition.

Thirdly, concerning the workes of our ordinary callings, we muſt caſt off thoſe euils that vſually cleaue vnto them: as 3 Workes our callings.

Firſt, for maſters; it is their dutie to deale with their ſeruants by admoniſhing them, and by reprouing them; yea, and if neede bee, by correcting them alſo: which is as neceſſary for them as their meate and drinke: but then they muſt beware of wrath and outrage; of bitterneſſe and crueltie, and doe as the Lord doth heere; hee telleth the *Iewes*, that they were worſe then bruit beaſts, and nothing inferiour to the *Sodomites* in ſinnes, and impietie: but how; doth hee leaue them heere? Oh no, hee deales mercifully with them, and ſhewes them how they may amend all, for otherwiſe they vvould haue fretted or diſpayred. So muſt maſters deale; not miniſter a ſharpe and biting reproofe, and then fling away from their ſeruants in a paſſion, for that were not to deale as a *Surgeon* that comes to heale; but as a robber, or a thiefe, that comes to kill: that giues a gaſh, or a wound, and ſo away: nay, as we muſt ſhew them their ſickeneſſe: ſo wee muſt giue them a medicine: tell them vvhere they goe out of the way, and direct them into the right vvay: yea, and beſeech the Lord alſo, of his owne mercy and goodneſſe, to guide and order them better hereafter: for elſe our admonitions will doe them more hurt then good, a great deale. They will hate the reprouer, and deſpiſe the reproofe, but neuer leaue the fault reproued. And thence it is that there are ſo many complaints: neuer man nor woman was troubled with 1 The maſters dutie. 1 Reprouing. *Note.*

ſuch Children, or ſuch Seruants: Why? what is the matter? Oh wee haue reproued them, and tolde them of their faults ſo often and ſo earneſtly, and yet there is no reformation nor amendement of any thing: but looke backe to your ſelfe now, and perhaps the greateſt blame will lie vpon you.

Note. You are ſtill exhorting, and ſtill crying out againſt them for their miſdemeanour, but how? is it not done in a paſſion to eaſe your ſelfe, and not in compaſſion to helpe them? you haue giuen them diuers biting and cutting ſpeeches, but how many feruent prayers haue you made for them in ſecret? you haue often beene grieued at them and rebuked them, and doe ſtill chide them very ſharpely for failing in your vvorke, but how many teares haue you ſhedde for their fayling in Gods Seruice, and their grieuous offences againſt his holy Maieſtie? If you cannot be thus ſpiritually affected, nor afford them your prayers, as well as your rebukes, you may ſpare a labour for any good that is likely to come of all that you doe.

Therefore let Maſters of Families, and Parents, and (likewiſe Husbands when they are to deale this way with their Wiues) be carefull to doe this dutie in wiſedome and moderation, in loue and tender affection to the ſoules of the parties offending. If the faults be priuate, let the admonition be priuate: if they be great, bring ſtrong arguments to conuince the offender, and to beate downe his ſinne: but ſpare tart, and bitter, and reuiling ſpeeches, that will rather exaſperate, then worke any cure vpon them that are faultie and blameworthy.

2 Labour. So for labouring in our vocations. It is good to riſe earely, and to goe to bed late, and to eate the bread of painefulneſſe, ſo that a moderation be kept, that Maſters and Seruants be not oppreſſed; but then we muſt take heed that we labour not for couetouſneſſe; nor in deſire of filthy lucre, but in conſcience and obedience to God: for otherwiſe, wee ſhall be froward and diſtempered when things goe croſſe with vs: and luſt after the world, and dote vpon the vanities of the world when things goe well with vs. If wee ſerue the world, or our ſelues, in the paines that wee take, we ſhall be vexed and diſquieted with continuall

Note.

continuall diſcontentment; and euer turmoyled and toſſed with ſome inordinate affection or other, if wee can get aduantage by doing of wrong, we ſhall not much ſticke at it: and if a commoditie lie in our way, we will not be afraid to ſeeke our owne gaine, though it be to our neighbours great loſſe. Whereas if wee aymed at Gods glory in our dealings and affaires of this life, we would rather ſuffer wrong then doe wrong: and helpe others, then hurt them, knowing that when we doe beſt, we alwayes ſpeede beſt.

And as Maſters muſt herein looke to themſelues: ſo muſt ſeruants in their places; they muſt beware of eye-ſeruice: for many there are, who when their Maſters eye is caſt vpon them, will beſtirre them very buſily, and doe much: but when his eye is off them, and hee abſent from them, they will eyther doe nothing at all, or very little in compariſon of that they might and ought to doe. Such muſt remember that they ſhould ſerue the Lord Chriſt in their places, whoſe fiery eyes are ſtill vpon them, to reward them if they be induſtrious and painefull: and to puniſh them if they be careleſſe, idle, and waſtfull. 3 Seruants dutie.

Fourthly, and laſtly, for our recreations, which being lawfull and warrantable in themſelues, yet ſeeing they are mingled with many horrible corruptions by the vſers, or rather by the abuſers of them, wee muſt be likewiſe carefull to put away the euils of them: as, 4 Recreations.

Firſt, the euill end that is propounded by thoſe that are much addicted thereunto: and what is that? for the moſt part, not to refreſh themſelues, but to gleane money from their companions, vnto which they haue no right at all, eyther by Gods Law or by mans: neyther ſhall they euer be able to anſwere the looſing or getting of ſuch money before Gods iudgement-ſeate. Yet that is the Diuels ſawce whereby their recreations are vſually ſweetned, which elſe would not be ſo well pleaſing vnto their fleſhly taſte: which is a ſufficient argument to confirme the vnlawfulneſſe of ſuch exerciſes, to thoſe that ſo vſe them, becauſe that this mixture, with all, or moſt of their games and ſports, is that which the worſt doe moſt delight in: and without it count their recreation but an idle thing, nay, a meere vexation and torture. Corruptions thereof 1 The euill end of them. *Note.*

2 Misspending of Time.

A second mischiefe that vsually accompanyeth such exercises, is, misspending of too much time in their vaine delights: which may well be called vaine, when they eyther wholly, or for the most part hinder men from Gods seruice, and from the workes of their callings, and make them altogether vaine, and idle, and vnprofitable burdens of the earth. Sathan that old Serpent (whom they serue that are thus in bondage to their fond and wretched lusts) hath many cunning wiles and craftie fetches, both to allure them into his snares, and to hold them fast when hee hath intangled them: and this is one amongst the rest; *Note.* that when one gets, and feeles it comming, hee stirreth vp in him such a lust after Gold and Siluer, or whatsoeuer they play for, that they cannot make an end in any time, And if any one loose, hee perswades him (though indeede there needes not any great adoe to perswade them, their owne corruptions carrying too great a sway ouer them in this respect) to play one game more, to try if hee can recouer that which hee hath lost, and not to let the winners giue ouer with such dammage vnto him and aduantage vnto themselues: and so let slip many a precious houre, wherein, if they were well busied, they might get more good vnto their soules, then all the world is worth.

And as in gaming, so in other pastimes (as they call them) they are so excessiue in respect of time, that instead of the right end of them (which is to quicken and reuiue the spirits, and to fit men for matters of greater importance) they peruert them to a quite contrary end, and make them meanes to weary and tyre out themselues: so that they are for that day, vtterly disabled for any worke of Religion, or of their callings.

Yet it is strange to heare how those that carry the name and profession of Christianitie, will shift off euery wholesome admonition and rebuke that is brought against them, with this; What? will you not allow vs recreation? But it might be demanded of many of them, to their shame, What is your vocation, that talke so much of recreation? What sore labour haue you vndertaken so to weary you, that you should stand in neede of so much refreshing? In truth if things were well examined, wee should finde, that such make their sports to be their

their vocation (if they haue any at all) not their recreation. For they doe nothing elſe, or very little elſe, but eate, and drinke, and ſleepe, and play, and ſo conſume their dayes, and ſpend the greateſt part of their life like Epicures, that dreame of no other happineſſe, but of following their delights, and giuing themſelues ouer to beaſtly voluptuouſneſſe, and ſenſualitie. And whereas recreation ſhould be vſed onely as Phyſicke, they make it their ordinarie dyet. If wee ſhould heare a man alwayes inquiring after skilfull Phyſitians, and calling for nothing elſe but Phyſicke, Phyſicke; wee would preſently conclude, certainely this man hath a very ſickely body: and what elſe can wee thinke of thoſe men that are ſtill following after vaine delights, and in whoſe mouthes there is nothing ſo vſuall as recreation, recreation, what elſe (I ſay) can we thinke of them, but this, ſurely theſe men haue very ſickely ſoules? There is very little inward ioy and ſpirituall contentment in that heart, where ſo much is ſought for from theſe externall things. *Note.* *Thomas*

A third euill in recreations, is, inward fretting and outward chafing: eſpecially when they breathe out monſtrous oathes, and fearefull blaſphemies againſt the God of Heauen: and horrible imprecations, and curſed ſpeeches againſt his Creatures; which are too-too vſuall in their carding and dicing, &c. For there are none more outragious people, then thoſe that are carryed away with the ſtreame of thoſe vnruly luſts. And whereas many of them will confeſſe, that theſe things are amiſſe, and ſhould be mended, but they know not how to doe it: let ſuch know, that how lawfull ſoeuer ſuch recreations are vnto others, it is ſure they are vnlawfull to them. For how can they eyther comfortably pray for a bleſſing vpon that they goe about, before they ſet forth in the morning, when they ruſh on ſuch occaſions (vnto them at leaſt) of dangerous falling and fearefull prouoking of the Lord: or how can they returne at night, to render thankes, and to looke their father in the face with any comfort, when they haue beene all the whole day ſo buſily imployed in the ſeruice of the Diuell, and of their owne ſinfull fleſh: what lawfull vſe then can they haue of that, which they can neyther craue a bleſſing on, before 2 Fretting, chafing, and blaſpheming. *Note.*

they vndertake it, nor giue thankes for, when they haue finished it: seeing that wee are commanded, *Whatsoeuer we doe, in word or deede, doe all in the name of the Lord Iesus, giuing thankes vnto God the Father through him.* If such men therefore cannot remoue the euils of this worke, it were farre better for them to remoue the worke it selfe: (which they may well doe, and yet haue many other honest and Christian refreshings, sufficient for their comfort and contentment) rather then so to misspend their money, and time, and strength, and to cast away their owne soules in the pursuite of such base trifles, and alluring vanities, that doe so bewitch the common sort of men.

Coloss. 3.17.

Note.

Thus haue we seene (as particularly as the time would permit) what drosse of corruption is to be purged away from the seuerall actions and duties, wherein vpon seuerall occasions, and according to our seuerall callings, we are to be busied and imployed. These euils therefore we must with all conscionable and faithfull endeauour seeke to remoue: and that from before Gods eyes. For whereas many may haue this conceit, No man can charge mee, I will neuer accuse my selfe, and my companions will certainely conceale and keepe all to themselues, and therefore I neede not feare the disclosing of my actions and dealings, this will not serue their turnes: for though men cannot touch them, yet there is an all-seeing God, that alwayes looketh vpon them: and where his eye is displeased, his hand will surely be auenged. And therefore if wee would haue any blessing from any of Gods ordinances, let vs *wash our hands in innocencie, when we compasse his Altar* (as the Prophet *Dauid* speaketh) and cleanse our inward parts from that that God may dislike, as well as our outward behauiour from that which men may disallow of.

From before mine eyes.

Psal. 26. 6.

[*Cease to doe euill,*] From these words this doctrine might be raised: that,

Doctr. 3. It is not sufficient, in a passion to be sorrowfull for sinne, and ouerly to confesse and acknowledge it, but these duties must be so sincerely and effectually performed, that there be a ceasing from euill afterwards. But this poynt hath beene handled in the former *Sermon*, *Doctrine* 3. where the Reader may finde the same prosecuted at large.

THE

THE THIRD SERMON of the Lords Supper.

ISAIAH 1.

17 *Learne to doe well: ſeeke iudgement, releeue the oppreſſed: iudge the fatherleſſe, and defend the widdow.*

18 *Come now, and let vs reaſon together, ſaith the Lord: though your ſinnes were as crimſon, they ſhall be made white as ſnow: though they were red like skarlet, they ſhall be as wooll.*

19 *If yee conſent to obey, yee ſhall eate the good things of the Land.*

Earne to doe well.] Hauing ſhewed them what they muſt not doe; now hee proceedeth to declare what they muſt doe, and biddeth them doe well: and becauſe there was in them no fitneſſe hereunto, therefore hee wiſheth them to [*Learne*] *to doe well.* Whence the *Doctrine* is: that, All godly and penitent perſons, while they liue in this world, muſt alwayes be learning to doe vvell: and apply their mindes to know what duties of religion and of righteouſnes they ought to performe, and in what manner they muſt be performed.

Doct. 4. All muſt be Chriſt his Schollers.

So ſaith our Sauiour, *Take my yoke vpon you, and learne of mee, &c. For I am meeke, and lowly in heart, and yee ſhall finde reſt vnto you ſoules.* As if hee ſhould haue ſaid: if any take vp my yoke, and continue not to be a learner from my Word, how to beare the ſame, eyther hee himſelfe will be vveary of it, or others vvill perſwade him to take vp the Diuels yoke, or mens yoke

Mat. 11. 29.

yoke: (which is much at one: for they are both of one ſide,) therefore learne of mee (ſaith Chriſt.) And that they might the ſooner be drawne thereunto, hee remoues the reaſons that might diſcourage them. For they might thinke,

Obiection. Oh I am ſo full of corruption, and my nature is ſo ouergrowne, and ouer-runne with ſinne and iniquitie, that if I ſhould come vnto CHRIST IESVS, who is perfectly holy and righteous, he could not but be angry with me, and ſharply chide and rebuke mee.

Anſwere. Nay, ſaith Chriſt, you needs not feare that, *for I am meeke*, and therefore not ſo prone and ready to fall-out with men that haue corruption, and are weary of it as you imagine.

Obiection. Another might ſay: but alas, I am ſo blockiſh and ignorant, that if I ſhould come to be inſtructed, Chriſt Ieſus would deſpiſe mee.

Anſwere. For the anſwering of that obiection hee ſaith, that *hee is lowly in heart*: and the propertie of thoſe that are lowly is, neuer to contemne any for their defects and imperfections; but rather to pittie them and helpe them: and therefore they may boldly haue recourſe vnto ſuch a teacher as our Sauiour is, and expect to be ſtill further informed by him in all the wayes of godlineſſe and righteouſneſſe.

Mat. 10. 42. *Iohn* 15. 8. In this regard Chriſtians are called Chriſts Diſciples, which ſignifieth nothing elſe but to be Chriſt his Schollers. And it is giuen as a note and brand of a forlorne and deſperate wicked perſon, *that he hath left off to vnderſtand to doe good.* *Pſal.* 36. 3. And on the contrary it is ſet downe as an euident ſigne of a maruellous ſanctified and holy man, to acknowledge ſtill that hee *knoweth but in part: that he knoweth nothing as hee ought to doe*: and to cry out, *who knoweth the errours of his life? cleanſe mee from my ſecret ſinnes. Teach mee O Lord the way of thy Statutes, and I will keepe it vnto the end:* with many the like requeſts. *1 Cor.* 13. 9. *1 Cor* 8. 2. *Pſal* 19. 12. *Pſal.* 119. 33. And it muſt needes be ſo; that they that are truely conuerted, and in any good meaſure acquainted with their owne hearts, ſhould be thus inſtant to be ſtill further directed and taught.

Reaſons.

1 The minde is blinde, the hart deceitfull. Firſt, becauſe they perceiue the darkeneſſe that doth naturally ouer-ſpread their mindes; and that thoſe which haue moſt light, haue very little in compariſon of that they ſhould haue, and might haue had, if they had conſtantly and conſcionably imployed

imployed themſelues in the vſe of the meanes which they haue enioyed. They know well enough how ready their fleſhly hearts are to deceiue them, vnleſſe they goe often to GOD by feruent prayer, and to men by holy conference, to be directed in the right path wherein they ſhould walke. And this makes them ſo deſirous of ſound vnderſtanding. They wiſely conſider, that the drift and whole ſcope of all their actions, ſhould be to pleaſe the Lord, and therefore they would moſt willingly be informed what his good will and pleaſure is in euery thing.

2 Secondly, hee hath commanded them to *grow in grace, and in the knowledge of our Lord Ieſus Chriſt.* There is no further growth in Faith, or in any other Grace then there is in Knowledge. A man may know more then hee beleeueth, but hee can neuer beleeue more then hee knoweth. True Knowledge is as it were the chiefe Wheele in a Clocke, that draweth all the reſt of Gods graces after it: and if that ſtand ſtill, all the reſt muſt needes ſtand ſtill with it. And therefore it was, that *Dauid* prayed ſo often, and ſo earneſtly, *Teach me thy Statutes: open mine eyes that I may ſee the wonders of thy Law, &c.* Why? (might ſome ſay,) was not the Prophet well taught, when hee was a teacher of others, and one of the holy men of God, whom the Spirit vſed as an inſtrument to penne a great part of the Scripture? Yes ſurely, few were better inſtructed then hee was: yet hee found ſuch great blindneſſe of minde, and deceitfulneſſe of heart ſtill, when hee came to matters of practiſe, that hee neuer ceaſed crying for more vnderſtanding of heauenly things. As alſo the Wiſe-man exhorteth, *to call for Knowledge: to ſeeke her as Siluer, and to ſearch for her as for Treaſures.* That as couetous men neuer thinke they haue Gold and Siluer enough: ſo Chriſtians muſt neuer thinke they haue heauenly wiſedome enough, but ſtill couet more and more *after ſpirituall things.*

2 2 Pet. 3. 18.

Pſal. 119.

Prou. 2. 3. 4.

1 Cor. 14. 1.

1 Here are thoſe ſharpely to be reproued, and much to be condemned, who are too-too well conceited of themſelues, and of their owne wits: that will bragge and boaſt, that they are not ſo ſimple, but they know well enough how to ſerue God, and to doe the duties that partaine to them in their families:

Vſe 1.

yoke: (which is much at one: for they are both of one ſide,) therefore learne of mee (ſaith Chriſt.) And that they might the ſooner be drawne thereunto, hee remoues the reaſons that might diſcourage them. For they might thinke,

Obiection. Oh I am ſo full of corruption, and my nature is ſo ouergrowne, and ouer-runne with ſinne and iniquitie, that if I ſhould come vnto CHRIST IESVS, who is perfectly holy and righteous, he could not but be angry with me, and ſharply chide and rebuke mee.

Anſwere. Nay, ſaith Chriſt, you neede not feare that, *for I am meeke*, and therefore not ſo prone and ready to fall-out with men that haue corruption, and are weary of it as you imagine.

Obiection. Another might ſay: but alas, I am ſo blockiſh and ignorant, that if I ſhould come to be inſtructed, Chriſt Ieſus would deſpiſe mee.

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imployed themſelues in the vſe of the meanes which they haue enioyed. They know well enough how ready their fleſhly hearts are to deceiue them, vnleſſe they goe often to GOD by feruent prayer, and to men by holy conference, to be directed in the right path wherein they ſhould walke. And this makes them ſo deſirous of ſound vnderſtanding. They wiſely conſider, that the drift and whole ſcope of all their actions, ſhould be to pleaſe the Lord, and therefore they would moſt willingly be informed what his good will and pleaſure is in euery thing.

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families: they haue not beene ſo many yeeres marryed, nor liued ſo long in the vvorld, but they know ſufficiently vvithout teaching, what belongeth to the dutie of an Husband, of a Father, of a Maſter, and all other things that a Chriſtian man ſhould know. Theſe fooliſh men in ſaying thus, doe little conſider what they ſpeake againſt themſelues: and how farre they diſcouer their owne nakedneſſe: hereby they make it apparant, that they haue in them no Chriſtianitie at all: for what? are they wiſer then all the Prophets and righteous men that liued in auncient times? they ſaw and acknowledged their great want of the vnderſtanding of holy things: and that not for modeſties ſake, but they and others rued it, and felt the ſmart of their defects that way. How foulely was *Eli* ouertaken through ignorance, in cenſuring and condemning good *Hannah* for drunkenneſſe, when ſhe was pouring out her ſoule before the Lord, becauſe ſhee moued her lips onely, and vttered no words in his hearing, but ſpake in her heart vnto God? And the like might be ſaid of many indiſcreete ſpeeches and actions of the Diſciples of Chriſt before the reſurrection, and till they had receiued the ſpirit of vnderſtanding in a more plentifull meaſure.

Note.

a *Sam.* 1. 11. 13 14.

Want of wiſedome.

And to come more particularly to our ſelues: who hath that wiſedome that he ſhould haue, to make this vſe of proſperitie or aduerſitie? to profit by Gods hand in mercy, or in iudgement, vpon our ſelues or others? nay, who hath attayned to that ſoundneſſe of iudgement, as to vnderſtand the Scriptures ſo well as hee ſhould when hee readeth them, or heareth them read by others? or to make a right vſe of them in applying them to his owne ſoule, when they are plainely and ſoundly preached, and expounded vnto him? he that thinketh that hee knoweth any thing fully and perfectly in theſe matters, let him be aſſured, that hee knoweth nothing as yet as hee ought to know: and as for him *that is wiſe in his owne conceit, there is more hope of a foole then of him.* For a naturall foole, though hee be not capable of inſtruction and aduiſe, yet by the whip may be kept within ſome compaſſe: but nothing will be auaileable with a conceited foole. *Though thou ſhouldeſt bray him in a morter* (as the Wiſe-man ſpeaketh) *among wheate brayed with a peſtell*

Prouerb.

Prou. 27. 22.

peſtell, yet will not his fooliſhneſſe depart from him: you may ſooner driue his ſoule out of his body, then you can driue folly out of his ſoule.

Secondly, this is for our inſtruction: that if we would carry the name of Chriſtians, and be ſuch indeed, then we muſt learne our dutie, to the intent wee may doe it; and euery one ſtriue principally to know what he himſelfe ſhould be. Many labour to ſpeake well, and to haue words of diſcourſe: but let vs learne to [doe] well: which if wee indeauour to doe, then we ſhall be bleſſed in our worke. *Vſe.* 2.

Thirdly, here is matter of great conſolation for vs: for hereby we may gather good aſſurance vnto our owne hearts, of the ſoundneſſe of our repentance, and conuerſion vnto the Lord: this being here in the Text ſet downe as an infallible note of thoſe that haue indeede turned from their euill wayes to ſerue the liuing God, that they *learne to doe well.* Therefore they may take this for their comfort, who are ſtill propoſing of good queſtions, what they muſt doe, and how they muſt doe it? by what meanes they may get out of this or that ſinne, and attaine to ſuch or ſuch a grace? how they may be moſt profitable, helpefull and comfortable to themſelues and others? this was the practiſe of the Publicans and Souldiers, and of all ſorts that were inwardly touched in their conſciences by the preaching of *Iohn* Baptiſt: euery one of them came vnto him, ſaying, what muſt we doe? and of the Iayler, who when once he began to be humbled, came trembling, and fell downe before *Paul* and *Silas*, ſaying, Sirs, *what muſt I doe to be ſaued?* for howſoeuer Gods ſeruants haue learned, for the moſt part, what things in generall muſt be done, yet ſtill they haue many ſcruples and doubts in their conſciences; as, whether ſuch and ſuch things come within the compaſſe of their callings? what warrant there is for it in the world? whether it may be done at ſuch a time, in ſuch a place, before, with, or amongſt ſuch perſons? what circumſtances they muſt obſerue in their proceeding? what affection they muſt carry in the matter; and the like. For they finde ſuch a Sea of hypocriſie and pride in their hearts, that they thinke they are neuer ſufficiently furniſhed with wiſdome and goodneſſe for the performance of holy duties, but are ſtill iealous; *Vſe* 3. Propoſing of good queſtions. *Luke* 3. *Act.* 16. 29. 30.

iealous and ſuſpicious of themſelues, leſt thy ſhould be led aſide vvith by-reſpects.

Howſoeuer ſuch men and women thinke, and ſpeake hardly of themſelues, and are ſtill bewailing their manifolde imperfections, and fallings in euery good exerciſe, yet the Miniſters of God, finde, that of all others, they are the worthieſt hearers, and practiſers of the word, and receiuers of the Sacrament. Many count them learned Chriſtians, that haue gotten ſuch knowledge, as that they can ſay much: but they are in truth the beſt learned, that haue obtained grace to doe much: according to the exhortation of the Prophet in this place, *Learne to doe well.*

Note.

[*Seeke iudgement.*] Now becauſe men will very eaſily ſhift off generall precepts, hee contenteth not himſelfe with the former exhortation, but as hee had bidden them to *doe well*, ſo here he commeth to particulars, and ſheweth them wherein their chiefe and ſpeciall care and endeauour ſhould be to *doe well*: *Seeke iudgement, &c.* Hee had before charged them, that their hands wee full of bloud, and that their great men, and men of authoritie vvere notable oppreſſors and ſpoylers of their brethren, and neighbours that vvere meaner then themſelues: following after rewards, and not iudging the fatherleſſe and the widdow, nor ſuffering them to haue equitie according to the goodneſſe of their cauſe: but rather abuſing their authoritie to the hurt of the good, and to the maintenance of the bad, in their lewd and ſinfull practiſes. If honeſt men had neuer ſo good a cauſe, and neuer ſo good a conſcience, yet if they brought them no bribes, they were likely to goe by the vvorſt: and if ſinfull and wretched perſons had neuer ſo ill a cauſe, yet if they preſented them with great gifts, they ſhould carry it from all others. Now the Prophets purpoſe being to bring theſe men to repentance, hee ſaith, *Seeke iudgement*, that is, Search diligently, what ought to be done according to your places; and vvhen you know it, ſee that you practiſe it, Whence ariſeth this poynt: that,

Doctr. 5. It is a note of true repentance, and of an honeſt and ſincere heart, to diſcharge the duties that belong vnto vs in our places

ees and callings. For looke what is heere ſaid of Magiſtrates, and men of higher places, that if they would manifeſt the ſoundneſſe of their repentance, and the vprightneſſe of their hearts, they ſhould leaue off their oppreſſion, and fall to equall dealing betwixt man and man: the like holds in all other callings, and among men of all ſorts and degrees, to wit, that they put to their vtmoſt endeauour, to finde out what are the workes of that vocation wherein God hath ſet them, and accordingly to doe the ſame, reforming the ſpeciall things, wherein they haue faulted heretofore. Euery one muſt doe his owne dutie.

This *Iob* ſets downe as a marke, that hee was no hypocrite, (though his friends iniuriouſly charged him to be ſuch a one) becauſe he was carefull of thoſe good duties that did pertaine to him in his place, both as he was a Magiſtrate, and as hee was a rich man; in both which reſpects, hee ſhewed all good faithfulneſſe: for as hee was a Magiſtrate, he ſaith, *I relieued the poore that cried, and him that had none to helpe him. The bleſſing of him that was readie to periſh, came vpon me, and I cauſed the widowes heart to reioyce: I put on iuſtice, and it couered mee: my iudgement was a Roabe and a Crowne, &c.* Neyther would he ſhift off matters to eaſe himſelfe, and to free himſelfe from paines and troubles: but (ſaith hee) *If I knew not the cauſe, I would ſearch it out diligently:* and though the pray were in their hands, nay, as it were in the mouthes of thoſe that were ſtrong, and fierce as Lyons: Yet he ſaith, that *hee would breake the iawes of the vnrighteous man, and plucke the pray out of his teeth.* He would aduenture himſelfe for the innocent in a righteous cauſe, though it were with as great danger, as for a man to pull the pray out of the iawes of ſome hungrie and ſauage wilde beaſt, that would be readie to deuoure any that ſhould come neere him. *Iob.* 29. 12.

Then as he was a rich man, hee ſheweth that hee diſpoſed his wealth to that end, whereunto God hath appointed it. *I was* (ſaith hee) *a father vnto the poore. I reſtrained him not of his deſire, nor cauſed the eyes of the widow to faile. I did not eate my morſels alone, but the fatherleſſe did eate thereof. And from his youth hee grew vp with mee, as with a father, &c. I ſaw none periſh for want of cloathing, nor any poore without couering:* *Iob.* 29. *Iob.* 31 16.

but

but their loynes bleſſed me, becauſe they were warmed with the fleece of my ſheepe.

Further, that this faithfulneſſe in a mans owne calling, is a notable teſtimony of an honeſt heart, and of a good conſcience, it appeareth by the ſpeech of our Sauiour, where he approueth himſelfe, and his actions vnto his Father, ſaying, *Father, I haue glorified thee on the earth*: how proues hee that? *I haue finiſhed the worke which thou gaueſt me to doe.* Many times men ſet vpon workes which God neuer commanded them to doe, but which their owne fleſh, and Satan bad them doe: or if they begin to goe about good workes that the Lord commandeth, they doe not goe thorow with the ſame, as Chriſt Ieſus did: and therefore they neyther bring glorie to Gods name, nor comfort vnto themſelues by that vvhich they doe: but this is it indeede that vvill ſtand men in ſteede, vvhen they ſhall come to make their accounts before the Lords iudgement ſeate, if they can truely ſay, *Lord I haue done the worke* that thou didſt appoint mee; I haue beene exerciſed in thoſe buſineſſes and affaires vvhich thou diddeſt enioyne me, and haue gone thorow vvith the ſame. So, when Chriſt Ieſus would commend a worthy ſeruant; vvhat is the Commendation that hee hath giuen him? that hee hath faithfully imployed thoſe talents and gifts, that his maſter committed vnto his truſt, vnto his beſt aduantage. And this (as the Apoſtle ſpeaketh) is required of diſpoſers, *that euery one be found faithfull*: That is, that they diſcharge euery one the duties that pertaine vnto them in their places, with all due care, and conſcionable regard.

Iohn 17.4.

Matth. 25.

1 *Cor.* 4.2.

Vſe 1. This ſerues for the iuſt reproofe of thoſe that make ſome ſhew of Chriſtianitie, and would faine goe vnder the name and number of ſound profeſſors of the Goſpell, and yet are moſt vnfaithfull in their owne charges. Many are good neighbours abroad, and bad gouernours at home. They can aduiſe others for the beſt, but they haue no care at all to order their owne families in the feare of God. Many husbands are kinde and courteous abroad, but churliſh and vnmercifull to their yokefellowes, and to t heir Children and Seruants at home. Many wiues will ſeeme religious, vvho yet are not helps in their famili-

lie,

lie: nor ſeeking in all good and lawfull things to content and pleaſe their husbands, but are diſobedient and vndutifull vnto them. Such maſters, and husbands, and wiues, can haue little comfort of their faithfulneſſe, when they faile moſt in thoſe things, wherein the power of godlineſſe ſhould moſt ſhew it ſelfe; namely, in diſcharging a good conſcience where they are tied ſo to doe by the neereſt and ſtrongeſt bond.

And this is a great fault in diuers ſeruants, who when they haue gotten a little knowledge of Religion, and can diſcourſe of ſome points thereof, begin to thinke that then they haue a diſpenſation to be idle and ſloathfull, head-ſtrong, and maſterfull, teſtie and impatient when they are told of their faults, and the like. Oh this is a wofull vſe that they make of their reading, and hearing the word of God: if they had well obſerued that which moſt concernes them, they ſhould haue found that the Lord commandeth ſeruants, *To pleaſe their maſters in all things, not anſwering againe, and to ſhew all good faithfulneſſe, that they may adorne the doctrine of God our Sauiour in all things.* Tit. 2. 9. 10. And againe, *Seruants be obedient vnto them that are your maſters according to the fleſh, with feare, and trembling, in ſinglenеſſe of your hearts, as vnto Chriſt.* Ephe. 6. 5. And no leſſe effectuall is that other place of *Paul* to *Timothie. Let as many ſeruants as are vnder the yoke, count their maſters worthy of all honour, that the name of God, and his doctrine be not euill ſpoken off. And they that haue beleeuing maſters, let them not deſpiſe them, becauſe they are brethren, but rather doe ſeruice, becauſe they are faithfull and beloued, and partakers of the benefit.* 1 Tim. 6. 1. 2. And that was a thing worthie ſingular commendation in *Iacob*, that hee ſerued *Laban* (though a couetous, deceitfull and hard maſter) *with all his might. Being in the day conſumed with heate, and with froſt in the night, his ſleepe alſo departing from his eyes.* Gen. 31. 6. 40. And therefore thoſe ſeruants are much to be blamed, that make Religion an occaſion of their vnfaithfulneſſe, which, by how much it is more thorowly and deepely rooted and ſetled in the hearts of any, ſhould, and will make them more true and truſtie; more conſcionable and faithfull to their rulers, and gouernours. And the like may be ſaid of children, what gifts of knowledge, and ſpeech ſoeuer they haue, they can haue no comfort of the

ſame, vnleſſe they giue all honour and reuerence, and ſhew all dutie and obedience vnto their parents, as the Lord commandeth them.

Vſe 2. This may be an inſtruction vnto vs. Would we be Chriſts ſchollers? then the firſt letter and leſſon that wee muſt learne, is, to doe well in our places. Are we children? let vs labour by ſearching of the Scriptures to know our duties, and to doe them. Are we ſeruants? let vs get vnderſtanding of the things that doe moſt concerne vs in our places, and let our practiſe bee anſwerable to our profeſſion, and then wee ſhall ſhew our ſelues to bee truly religious indeed. And the ſame exhortation might be giuen to all others in their ſeuerall vocations: which if we can follow, whatſoeuer our callings be, *wee ſerue the Lord Chriſt in them*, and ſhall be ſure of full reward from him. Oh but my calling is meane, and my ſeruice baſe. Though your worke be baſe, yet is it not a baſe thing to ſerue *Note.* ſuch a maſter in it. They are the moſt worthie ſeruants, whatſoeuer their imployment bee, that doe with moſt conſcionable, and dutifull hearts and minds, ſerue the Lord, where he hath placed them, and in thoſe works which he hath allotted vnto them.

[*Relieue the oppreſſed.*] Hauing in the former words ſhewed them that they muſt do that which is iuſt, and right: he commeth now more particularly to declare vnto them wherein that conſiſteth, namely, in ſhewing mercie to ſuch as are in miſery: and in being meanes of comfort vnto them, that are in diſcomfort, and griefe of heart. Whence this doctrine may be collected: that,

Doctr. 6. It is a moſt acceptable ſeruice vnto the Lord, to comfort and relieue his people when they are in miſery and diſtreſſe.

Mercy to the afflicted an excellent ſeruice. *Pſal.* 41. 1. This is a worke ſo well pleaſing vnto God, that hee pronounceth him happie and bleſſed that conſidereth wiſely, and iudgeth charitably of the poore and needy: though they haue no abilitie to helpe them, or to direct and counſell them; yet if they can but prudently and mercifully conſider with themſelues, ſurely this man or woman, haue carried themſelues ſo holily and blameleſly, that this ſtroke is not fallen vpon them for their wickedneſſe, nor for their fooliſhneſſe,

neſſe, but for their good and comfort; as in the end it will appeare. This mercifull iudgement and cenſure concerning thoſe that haue many and ſtrange, and heauy croſſes lying vpon them, is a thing that God much regardeth, and recompenceth in all that are ſo affected towards his poore diſtreſſed ſeruants. This alſo the Apoſtle *Iames* yeeldeth, as an vndoubted marke of true Religion, ſaying, *Pure Religion, and vndefiled before God, euen the Father, is this, to viſit the fatherleſſe, and widowes in their aduerſity, and to keepe himſelfe vnſpotted of the world.* His meaning is not, that it is Religion it ſelfe (for that is a thing belonging to the firſt Table) but a ſigne of the ſame, when our faith in God, and loue vnto God, maketh vs pitifull and liberall towards the children and Saints of God, and ſuch as hee would haue reſpected and relieued. *Iam.1.27.*

So, at the great and generall day of iudgement, when all the world ſhall come to receiue ſentence according to their works, whether good or euill, what is the matter of commendation that is giuen to the elect, and the moſt euident marke of difference betweene the Sheepe and the Goats? euen this, that they deſired to do good, nor in ſome one or two, or in ſome few, but in euery worke of mercy, and of charitie. *That they fed the hungry, gaue drinke vnto the thirſtie, cloathed the naked, viſited the ſicke and impriſoned.* And on the other ſide, the reprobate ſhall not be charged ſo much that they did hurt, as that they did not the good that they might haue done vnto poore Chriſtians in their wants and miſeries. *Mat.25.35.*

Reaſon. And further, this ſheweth it to bee an excellent ſeruice for one to ſtretch forth his hand in relieuing the needie, and in ſuccouring diſtreſſed ſoules, that whatſoeuer kindneſſe is done to the leaſt of them, Chriſt ſets it on his ſcore, and counts it as done vnto himſelfe, and he will acknowledge it, and reward it, both in this preſent life, and in that which is to come.

Euery one will come to this, that if Chriſt Ieſus ſhould repaire vnto their houſes hungrie, or thirſtie, or cold, or naked, they would with all their hearts part with any thing they haue to refreſh and relieue him: let ſuch heare then what Chriſt himſelfe ſaith to them that ſhew mercy to the poore Saints:

In as much therefore as ye haue done it to one of the leaſt of theſe my brethren ye haue done it vnto mee. Math.25.

Vſe.1. Which is firſt for the great condemnation of them that doe altogether ſhut vp their bowels of compaſſion from Gods children in their ſorrowes, and temptations, and afflictions. *Whoſoeuer hath this worlds good, and ſeeth his brother haue neede,* (ſaith the Apoſtle *Iohn*) *and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?* This goeth ſore againſt ſuch; in not louing his children, they proclaime vnto all the world, that they loue not God himſelfe, and therefore are not beloued of him: and if it be ſo with thoſe that doe not make manifeſt their loue by ſhewing mercy; what ſhall wee thinke of thoſe that are ſo farre from pittying, and relieuing the diſtreſſed that they are readie to adde affliction to the afflicted? It is iuſt vpon you; (they ſay) you indiſcretion and want of wiſdome, (in that you made more adoe then needs, and would be more preciſe then wiſe, and more forward then your neighbours. &c.) hath brought you to all this woe and miſerie. This is cruell and vnmercifull dealing: if they would doe them no good, they ſhould doe them no hurt. Yet this was the caſe of *Iob* and of *Dauid* in their great calamities and perplexities: and we may read of the lamentable complaints that both of them made in that reſpect. If it be a marke of a damnable perſon to withhold mercy from the ſorrowfull and heauie hearted, then what ſhall become of them that lay heauie burdens on thoſe that are preſſed downe too low before? If *there ſhall be iudgment without mercie, to them that ſhew no mercie,* much more fearefull ſhall their ſtate bee that are ſo full of crueltie towards them whom the Lord ſo tenderly reſpecteth?

1 *Iohn* 3.17.

a marke of a reprobate

Vſe 2. Heere is a ſinguler comfort for Gods Children, that are in many wants and neceſſities: ſo long as there is any godly man or woman that will doe any thing for Chriſt his ſake, and for their owne comforts ſake, they ſhall not bee deſtitute of reliefe. For God hath commanded his ſeruants to ſuccour them, and hath made many gracious promiſes to ſuch as are mercifull, and will beare the burdens of others. And if men ſhould faile them, the Lord himſelfe will looke vnto them;

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who beholds their troubles, and ſees their teares, and is acquainted with all their griefes. And he that bids others to be mercifull, will not be vnmercifull himſelfe. And therefore it is, that men doe denie vs helpe and comfort many times, becauſe God would haue vs draw neerer vnto him; whoſe eyes are euer vpon vs, and whoſe eares are alwaies open to heare the cries of the poore, and of thoſe that are humbled before him.

Therefore let the Saints of God make full reckoning that one way or other, they ſhall be prouided for; if men will not, God will. Onely let them be ſure that they bee found in the number of thoſe that be humble in ſpirit, and broken in heart, for to ſuch alone doe the mercies of God appertaine. If one be a gamſter, or an vnthrift, a riotous perſon or a drunkard, or giuen vp to any ſuch reproachfull vice: or if there be any that will not take paines to get their liuing, by diligence and labour in their honeſt calling, but giue themſelues to idleneſſe and ſluggiſhneſſe, God himſelfe will not (in mercy at leaſt) and his children muſt not relieue ſuch kinde of perſons: *Hee that will not labour muſt not eate*: and the beſt almes for ſuch is, to giue them nurture and correction, that they may deſiſt from their lewd behauiour, and betake themſelues to better courſes. *Pſal.* 72. 2. *Theſ.* 3. 10.

18. [*Come now, let vs reaſon together.*] Heere the Prophet is about to meete with an obiection that they might make. It's long ere men be brought to the ſight of their ſinnes: but when they come once to perceiue the multitude, and grieuouſneſſe of them, they begin to thinke their caſe remedileſſe, and that it is in vaine to hope for pardon: but God bids them make no ſuch concluſions, and therefore he ſaith, [*Come now, let vs reaſon together:*] which is in effect, as if he ſhould haue ſaid, If you hearken what the Deuill and the fleſh can ſay, that will rather make you deſpayre, then beleeue: and therefore heare you withall what I can ſay: which if we could doe, we ſhould eaſily ſee that the arguments of Satan, and of our owne wretched carnall reaſon, are but deluſions, and that Gods arguments will ſwallow them vp all, euen as *Moſes* true Serpent did the Serpents of the Sorcerers. Hence we may learne this doctrine: that,

Doct. 7. God is to be heard before any.

They that will come to the Lord, and doe him seruice, must not hearken what reasons flesh and bloud can yeeld them against it, but what reasons God can giue them for it.

The deuill will haue much to say against goodnesse; and our owne fleshly wisedome will haue as much, and the world will be as great a pull-backe vnto vs, if wee will giue it the hearing: but if we can lend an attentiue eare vnto the Lord, wee shall finde that hee will bring better arguments to perswade vs to goodnesse, then all those our enemies can, to disswade vs from it. And therefore it is that men are so often, and so grosly deceiued, because they heare what the one side can say to discourage and hinder them: but not what the other can say, to harten and draw them onward in good waies. For if they did bring a spirituall eare to receiue the proofes that are brought from the word, they would bee more forcible to bring them to God, then all other meanes could be to allure them to forsake God, and to embrace this present world. Therefore when the Lord would haue mento practise any dutie, or to forbeare any sinne, wee see what strong reasons hee bringeth for that purpose: as is euident (together with innumerable other places) in the second and in the fourth commandement. And thence it is, that men doe so commonly, and so wretchedly transgresse those commandements, because they do not well weigh the Lords reasons to the contrary: for if they did, they would neuer incline so much to superstition and Idolatrie; nor euer so giue themselues to the prophaning of the Lords day, but know that it is farre better to procure Gods blessing by keeping it, then his curse and vengeance by the violating of it.

Holy *Iob* (we see) tooke that course that the Lord vvould haue vs take for the repressing of all inordinate lustes and af-
Iob. 31. 1. ctions. *I made* (saith hee) *a couenant with my eyes; why then should I thinke on a maid?* A carnall sinfull man would haue thought this too much curiositie and nicenesse: What? not to looke on the beautie and comely visage of a woman? at least not to take some liberty for thoughts tending that way? it is
2. too too much precisenesse: who can take any notice of such things in vs? Oh (saith *Iob*) *What portion should I haue of God,*

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from aboue ? and what inheritance from the Almightie from on high ? q: d: I durſt not giue way vnto the fleſh in any ſort, for that were the directeſt courſe to depriue my ſelfe of the comforts of the word and ſpirit heere, and of the Crowne of happineſſe, which is reſerued for the Saints in the world to come. Albeit I ſhould ſpeede little the worſe with men, yet I ſhould be ſure to come ſhort of many ſpeciall fauours and bleſſings of the Lord. And further he addeth : *Is not deſtruction to the wicked ? and ſtrange puniſhments to the workers of iniquitie ? q. d.* Suppoſe I ſhould eſcape the cenſures of men, yet hath not the Lord meanes that I cannot conceiue of, for the puniſhment of rebellious ſinners ? and though things may be ſmothered for a time, cannot hee bring ſecret ſinnes to open ſhame ? grant that it be kept cloſe from the eyes of the world, yet, *doth not he behold my wayes, and tell all my ſteppes?* though the eyes of men take the view onely of the outward actions, yet he looketh vpon the inward diſpoſition, and affection of the heart; theſe and the like reaſons he vſed to keepe himſelfe in order, and to fright his conſcience from all manner of ſinne and impietie, as is more fully deſcribed vnto vs in that Chapter. 3.

Reaſon. And good reaſon there is, why we ſhould eſteeme Gods arguments aboue any other, becauſe he is wiſedome it ſelfe, and therefore ſeeth what is beſt for vs; and he is loue it ſelfe, and therefore will direct vs in the way, which ſhall appeare to be moſt ſafe and moſt comfortable in the end, what ſtumbling blocks and rubs ſoeuer we finde therein for a ſeaſon.

The deuill, the world, and the fleſh bring onely ſhewes of reaſon, and pretend loue vnto vs, when they meane nothing leſſe, as the euent will plainely manifeſt: but Gods reaſons will hold out when they are wayed in the ballance, and what hee ſaith ſhall ſtand when heauen and earth ſhall fall: and if wee take thoſe courſes that he would haue vs, we ſhall plainly perceiue at laſt, that he meant vs more good in ſo aduiſing vs, then we could poſſibly thinke or imagine.

Vſe 1. This ſheweth and condemneth their folly, who, when they haue motions or perſwaſions to vndertake any good thing, or any purpoſe to become more ſober and ſtayed in their car-

riage and courſe of life, will firſt heare what their carnall friends can ſay, and what the world, and their owne fleſh can alledge to the contrary. Alas theſe men are more likely a great deale to renounce all goodneſſe, then to continue in the practiſe of any godlineſſe. If once they giue eare to the reaſons of the Diuell, and of the fleſh, they are gone. For as the perſwaſions of God by his word and ſpirit, ſhould make vs begin, ſo muſt they cauſe vs to hold on, or elſe wee ſhould faint in the mid way, or rather turne aſide, and walke in a quite contrarie way.

And as this is true in generall for the profeſſion of Chriſtianitie, ſo is it as true in all particular duties; as to giue inſtance in ſome: thoſe that haue to deale in matters of ſtrife and contention, for the moſt part, are poſſeſt with the conceit, that if they ſhould not anſwere like for like, and returne one diſgracefull ſpeech for another, and requite one iniurious action with another, euery one vvould in a ſhort time grow bold with them, and be readie to wrong and abuſe them. But where doth God ſay ſo? Nay the very truth is, that when they ſeeke by ſuch meanes to right themſelues, and by ſuch a ſhield to defend themſelues, and to repell their aduerſaries, whereas they had men onely againſt them before, now they haue three for one againſt them: to wit, God and men, and their owne conſciences: whereas if they vvould follow Chriſt his rule, *To bleſſe thoſe that curſe them, and to doe good to thoſe that hate them, and to pray for thoſe that hurt and perſecute them, and ſo ouercome euill with goodneſſe*, they ſhould certainely haue the Lord, and their owne conſciences on their ſide, and it may be alſo make their foes to become their friends by that meanes. For the wiſedome of God telleth vs, that this is the way to *heape coales of fire vpon their heads*: vvhich ſhall eyther melt them, and turne their affection to vs, or burne them, and leaue them more inexcuſeable before God, and their owne conſciences, and ſo haſten his iudgements vpon them. If men can be patient, and content to ſit downe by wrongs offered, God will ſtand for them, and reuenge the quarrell of the meeke; and that which men thinke will be the ready way to draw infinite troubles vpon their owne heads, and vtterly

Note.

Matth. 5.44.

Rom. 12.20.

to

to vndoe them, we ſhall finde to be the directeſt path that leadeth vnto peace, and quietneſſe, and that courſe which will indeed make vs for euer. For (as our Sauiour promiſeth) *the meeke ſhall inherite the earth,* Matth. 5.5.

Others there are that thinke: if we ſhould make conſcience of Religion, and begin to reade the word, to frequent Sermons, to haue prayer in our families, and the like, this would make vs to be ſcoffed, and mocked at, and to be tearmed preciſe fooles for our paines. But let ſuch heare what the word ſaith, that pronounceth them bleſſed, that *delight in the law of the Lord, and meditate therein day and night, and that ſeeke him with their whole hearts:* yea albeit they ſhould meete with ſome diſgrace, and oppoſition in the world: *bleſſed are yee* (ſaith Chriſt) *when men reuile you and perſecute you, and ſpeake all manner of euill againſt you falſely, for my names ſake: Reioyce and be glad, for great is your reward in Heauen.* Is it not better to endure a little mocking from men for a time, and that for well-doing, then to vndergoe the wrath of God for euer for ill-doing? Conſider in particular vvhat benefit wee may reape by the miniſtery of the Goſpell. *Heare* (ſaith the Prophet *Iſaiah*) *and thy ſoule ſhall liue. Receiue the word with meekeneſſe* (ſaith *Iames*) *which is able to ſaue your ſoules. Bleſſed is he that readeth and heareth the words of this Prophecie* (ſaith the ſpirit in the *Reuelation,*) and on the other ſide; *he that turneth away his eare from hearing the law, his prayer ſhall bee abhomination,* (ſaith *Salomon*:) and againe, the wiſdome of God ſpeaketh thus: *Becauſe I haue called, and ye refuſed, I haue ſtretched out my hand, and none would regard: But yee haue deſpiſed all my counſell, and would none of my correction: I will alſo laugh at your deſtruction, and mock: when your feare commeth.* Theſe, and the like places, if wee could thorowly conſider of, they would worke more powerfully with vs, to cauſe vs to deſire the word, and to retaine, and keepe our hearts ſtill in the loue, and liking of it, then all the reproaches, and perſecutions in the world could, to withdraw our affections from it.

Matth. 5. Pſal. 1. Pſal. 119. Matth. 5. Iſai. 55.3. Iam. 1.21. Reuel. 1.3. Prou. 28.9. Prou. 1.24.25. 26.

But for want of this, many ſore and dangerous, yea, ſometimes deſperate euils doe befall men: for if wee conſult with reaſon, it will tell vs that eyther our ſinnes are ſo great, that

that they cannot be pardoned: or elſe ſo ſmall, that they need not be repented for. This made *Cain* and *Iudas*, thoſe curſed and damnable reprobates, to diſpayre, and caſt off all hope of mercy, becauſe they would not hearken what God, or his ſeruants could ſay, but onely what Sathan and their owne fleſh could ſay: whereas if it had beene poſſible for them to haue looked into the promiſes of life, made vnto grieuous ſinners, and in aſſurance of faith haue craued remiſſion and pardon for their offences, they might haue beene forgiuen; euen *Cain* and *Iudas*, as well as *Peter* and *Paul*: for they had all committed damnable ſinnes in themſelues; and that repentance which preuailed for *Peter* and *Paul*, would haue beene as effectuall for the two other, if they had attended to Gods voyce, and humbly and earneſtly ſought for mercie at his hands.

Vſe 2. This ſerues alſo for our inſtruction, that in all our griefes and miſeries, we ſhould reaſon rather with God then with men. For if we be in diſtreſſe for our eſtate, or in ſickneſſe of bodie, or in perplexitie of ſoule; in any of them, or in all of them, let *Note.* vs goe vnto men, and they will moſt commonly ſerue vs as *Iobs* friends did him; lay ſorer burdens on vs, rather then eaſe vs of thoſe we carrie alreadie; and make our caſe a great deale worſe then it is, rather then miniſter any helpe and comfort vnto vs.

But if we can heare and beleeue what the Scriptures of God tell vs; we ſhall finde that our ſtate is neuer vnrecouerable: but that if we can be truly and ſoundly humbled, there is hope and helpe for vs, that God will giue vs an happy end of all our ſorrowes, and make vs great gainers by all our afflictions and temptations.

[*Though your ſinnes were as Crimſon, they ſhall be made white as ſnow.*] In theſe words, the Prophet hath reference to that that went before, where he had charged them that their hands were full of bloud. *Verſe 15.* For hereupon they might re- *Obiection.* ply: if wee be ſuch grieuous ſinners, how can wee dare to come vnto God for fauour? is it not a terrible thing to appeare before him, that is ſo iuſt, and ſo holy? how then can we looke hat he ſhould be mercifull vnto vs? It is a thing

not

not to be expected. Say not ſo (ſaith the Prophet) that is but a reaſon of the fleſh: as if God were no fuller of mercy then mortall men are: or as if he could doe no more then they can: yes, we muſt know that howſoeuer men be vnable to change Crimſon, or Scarlet colour into White againe, albeit they ſhould lay all their wits and endeauours together, and pull one thread from another: yet God can make your ſins that are as Crimſon, and as Scarlet, to become white as wooll, yea as ſnow it ſelfe. If we once fall a waſhing of our ſelues, God will ſet in with vs, and neuer leaue, till all our iniquities, (euen in our owne apprehenſion and feeling) be quite and cleare remoued from vs, ſo that none of them ſhall be imputed vnto vs, but all ſet vpon Chriſt his ſcore. *Anſwere.*

They that waſh themſelues by godly ſorrow, the Lord will waſh them from all their ſinnes by the bloud of his Sonne: that whatſoeuer offences we repent for, we ſhall be ſure to haue a pardon for. *Doctr. 2. Penitent perſons ſhall be waſhed from all their ſins.*

So that the queſtion is not what our faults haue beene, but what our repentance is. If wee be truely dejected on our part, it is all one with God whether our tranſgreſſions haue beene more or leſſe, greater or ſmaller: if wee repent truly, we ſhall be pardoned fully, be our ſinnes what they can be, ſecret or knowne. So that though wee ſee ſpots in our ſelues, yet God will ſee none: nay when wee ſee our deformitie moſt, God will make it moſt cleare vnto vs, that his eyes are quite turned away from the ſame. This is euident in the Prophet *Ieremie*, where hee ſpeaketh thus concerning them that ſhould bee made truely penitent for all their euill wayes and workes, after their ſeauentie yeeres captiuitie. *In thoſe dayes, and at that time* (ſaith the Lord) *the inquitie of Iſrael ſhall bee ſought for, and there ſhall be none: And the ſinnes of Iudah, and they ſhall not be found, for I will bee mercifull vnto them whom I reſerue*: and the ſame is promiſed in another place, where the holy Ghoſt ſpeaketh thus: *If we acknowledge our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* And the like is couenanted in *Ezekiell*, where the Prophet bringeth in the Lord, ſpeaking in this manner. *Then will I powre cleane water vpon you, and yee ſhall be cleane* Ier. 5. 20. 1 Ioh. 1. 9. Ezech. 36. 25. &c.

cleane, &c. where God himſelfe vndertaketh to be the waſher, and the bloud of Chriſt is the water. Now there are two things which terrifie penitent ſinners, and cauſe their hope of obtaining mercy eyther vtterly to faile, or at leaſt in a great part to faint and waxe feeble, Concerning both which, the Lord in this place giueth them comfort. One is the multitude and exceeding great number of euils whereof they are guiltie, now for that he telleth them, that he would *waſh them from all their filthineſſe*, without exception.

Another thing that doth vſually diſquiet the hearts of thoſe that are turning vnto God, is, that their ſinnes haue beene hainous and extraordinary, and many of them ſuch as haue broken the couenant, of vvhich ſort is Idolatrie: concerning which, he addeth, *and from all your Idols will I cleanſe you:* and in another place, he promiſeth to open a fountaine of grace to waſh them from all ſinnes, euen from ſinnes of ſeparation, and ſuch preſumptuous offences as deſerued excommunication from Gods people, yea and to be cut off by the ſword of the Magiſtrate.

Zach. 13. 1.

And there is no cauſe to the contrarie, but that God may remit and pardon one ſinne as well as another, (excepting onely the ſinne againſt the holy Ghoſt, which ſhutteth vp the heart from all repentance) and all as well as one.

Reaſon. 1.

1 For, becauſe Chriſt Ieſus hath ſatisfied for all alike: for the greateſt as well as for the ſmalleſt: for euery one as well as for any one: for ſo ſaith the Prophet *Iſaiah. He hath borne our infirmities, and carried our ſorrowes, &c. He was wounded for our tranſgreſſions, and broken for our iniquities. The chaſtiſement of our peace was vpon him, and by his ſtripes we were healed. All wee like ſheepe haue gone aſtray: wee haue turned euery one to his owne way, and the Lord hath laid vpon him the iniquitie of vs all.* Whence it is plaine and euident, that Chriſt hath payed our whole debt, and not a peece of it onely: hee hath diſcharged our pounds, as well as our ſhillings and pence: and hath ſuffered for our moſt horrible and fearefull rebellions, as well as for our ſmalleſt ſlips. And therefore as an honeſt Creditor when the ſuretie hath ſatisfied him for all that was owing, will not come vvith after reckonings, nor challenge any thing of the

Iſa. 53. 4. 5. 6.

the debtor: ſo neyther will the Lord lay any thing to our charge, his Sonne Chriſt Ieſus hauing laid downe the full price for our iniquities, whereby his wrath is appeaſed, and his iuſtice perfectly ſatisfied. That is one reaſon on Gods part, why he muſt of neceſſitie blot out of his booke and out of his remembrance, all the offences of repentant ſinners, without any exception at all.

2. Another reaſon there is on our part, and that is, that he that repenteth truly for one ſinne, doth repent as truly for all the reſt: and though none doe particularly know and diſcerne all the errors of this life, yet God will accept of a generall humiliation for them, and confeſſion of them, ſo that from both theſe laid together: (that neither Gods iuſtice is vnſatisfied, nor any ſinne vnrepented in thoſe that labour to waſh their ſoules by true and godly ſorrow) it is apparant, that there is no tranſgreſſion, or not the moſt hainous, that ſhall ſtand in record againſt them, but all ſhall be remitted and couered from Gods ſight, that he ſhall neuer looke vpon them in anger and indignation for the ſame. 2. *Pſal.* 19.

Indeed thoſe that haue fallen into more notorious and grieuous crimes, cannot ordinarily get the aſſurance of their reconciliation vnto the Lord, ſo ſoone as others, that haue not beene ſo great offenders: but the cauſe hereof is in themſelues, in that ſuch open and ſcandalous offences doe make an exceeding great breach into their faith, and bring maruellous great hardneſſe vpon their hearts: and they are verie vnwilling to ſet their conſciences vpon the racke, and to ſift and examine their owne ſoules, to the intent their hearts may be pierced and wounded for their ſins: but they will rather ſhift and ſcamble, and put off their humiliation as long as may bee (as *Dauid* did, *Pſalme* 32.) ſo that it is a wonder they euer get out of the ſnares of the deuill, till God eyther by ſome ſharpe rebuke, or by ſome ſore affliction doe rouze them, and as it were by violent hand pull them out thence. Why the pardon of great ſinnes is not ſo ſoone apprehended.

But if once they come to great ſorrow for their ſinnes: and in humbleneſſe of heart, and aſſurance of faith can make claime to the bloud of Chriſt, they ſhalbe diſcharged and freed from all their tranſgreſſions, and bee brought to that puritie and

and whiteneſſe, which they neuer dreamed ſuch miſerable creatures as themſelues could haue attained vnto.

Vſe 1. Against Purgatory.

For confutation of that wretched errour of the Papiſts, that would beare men in hand, that there is a *Purgatory*, where ſome men after this life muſt haue a further purging and ſcowring then heere they haue attayned vnto: but ſee heere what the Lord ſaith: Though men haue broken forth into neuer ſo many abhominations, though their ſinnes were as Crimſon, and as Scarlet, yet if they would ſeeke to waſh and cleanſe themſelues by the meanes that God hath appointed, he giueth them his faithfull promiſe, that they ſhall be made white as Wooll, yea white as Snow, as if they neuer offended at all. To what end then ſhould men appoint a ſecond waſhing, when God himſelfe hath vndertaken to waſh vs from all our filthineſſe, and from our greateſt corruptions? (as hath beene more largely declared before.) What an abſurd thing is it, to imagine that we muſt goe thorow a ſtrange inuented fire, which may more thorowly purge away the droſſe of our corruptions, as if Chriſts bloud were not ſufficient to make vs white as Snow. This is but a carnall conceit of mans fooliſh braine: for if fire, and enduring of paines and torments could haue ſcoured off ſinne, the reprobates in hell ſhould haue beene purged therefrom long agoe, but God alone hath cleane and precious water, and a skilfull and powerfull hand to effect that worke: and in the *Reuelation*, Chriſt Ieſus, the true and faithfull Witneſſe, telleth vs how all our vncleannes may be couered from Gods eyes: *I counſell thee* (ſaith he to the Church of *Laodicea*) *to buy of me white rayment, that thou maiſt be clothed, and that thy filthy nakedneſſe may not appeare.* Nakedneſſe there is in the beſt: but Chriſt his righteouſneſſe is that garment which muſt couer it, and then God will neuer in anger and diſpleaſure looke vpon it, but in mercy and goodneſſe looke vpon the holineſſe of his Sonne, wherewith our ſoules are inueſted, and all our iniquities hidden and couered.

Reuel. 3. 18.

Secondly, heere is matter of great comfort vnto thoſe that doe in good earneſt ſet vpon this worke of cleanſing and purging themſelues: they ſhall not be deſtitute of companie to ioyne with them: for God himſelfe will aſſiſt them, and inable

able them to goe thorow with that worke: and therefore this ſhould incourage vs vnto the exerciſes of humiliation, and of examination and iudging of our ſelues: for are not a few teares well beſtowed vpon God, when he will thereupon beſtow on vs the bloud of his ſonne?

Many are afraid to aduenture vpon the worke of repentance, leſt they ſhould be driuen thereby to deſperation: but let vs neuer feare that, though our vncleanneſſe be neuer ſo great; though wee be ſtayned and dyed from top to toe, within and without, in euery part and power of ſoule and bodie, by reaſon of our originall corruption, and actuall tranſgreſſions, ſo that all the men in the world cannot take away the foule ſpots and horrible ſtaines of ſinne that cleaue vnto vs, and are ſetled in vs: yet the Lord of heauen, who hath all ſufficiencie of power in his hand, can and will (without any difficultie) purge vs from euery one of our iniquities, by ſprinkling on our hearts the precious bloud of his owne ſonne, which is as it were a ſoueraigne Bath, ordained for the cleanſing of the ſoules of his elect from that contagious leproſie of ſinne, wherewith they are wholly ouer-ſpread. And therefore let none be diſcomforted in regard of his many and grieuous offences, ſeeing that the Lord hath entred into a ſure couenant with vs, for the pardoning and healing of them all; who can as eaſily cure the moſt deadly wound, as the ſmalleſt ſcarre: and the harder the cure is, the more he ſhall be glorified, in ſhewing forth the riches of his mercy towards poore ſinners that ſtand in neede thereof. Our greateſt extremitie, is Gods fitteſt opportunity.

Now the chiefe meanes that he vſeth for our cleanſing and ſanctifying, are two: *Meaning of cleanſing.*

One is the Word, which being receiued into the heart by faith, doth purifie the ſame: according to that of our Sauiour to his Diſciples, *Now are ye cleane through the word that I haue ſpoken vnto you.* 1 The word. *Iohn* 15. 3.

Another meanes is the Sacrament, whereby God is ready to conuey vnto vs the merit and vertue of his Sonnes death, by the effectuall operation of his ſpirit, that Chriſt may be vnto vs holineſſe for our ſanctification, as well as righteouſneſſe for our iuſtification. God doth not offer vnto vs onely the outward 2 The Sacrament. 1 *Cor.* 1. 30.

ward elements, but he is more willing to giue vnto vs the things ſignified thereby, then any earthly father can be to giue foode vnto his hungrie childe, that crieth for ſome reliefe at his hands, when he hath all plentie and abundance whereby to ſupply his need: I ſay, he is ſo much more willing then any earthly father, as God is kinder then man, and his ſtore more plentifull then mans: and it is leſſe coſt, and leſſe paines vnto him, and yet more for his praiſe, to refreſh the thirſtie ſoules of his poore ſeruants, then for a mortall man to ſatisfie the appetite of his hungrie childe. For (as the Prophet ſpeaketh) *Mercie pleaſeth him*: there is none that can take more delight in following after their recreations and pleaſures, that doe moſt affect them, then the Lord doth in ſhewing himſelfe fauourable vnto thoſe that ſeeke mercy and grace from him in the vſe of his ordinances.

Micah.7.8.

Obiection. [*If yee conſent to obey.*] The next thing that might hinder and diſmay them from turning vnto the Lord by ſound repentance, is, that hee is ſo holy and righteous, and his law ſo ſtrict and rigorous, and they ſo ſinfull and rebellious, that it were in vaine for them to goe about to yeeld obedience thereunto, they ſhould neuer attaine vnto it, and therefore as good for them neuer to begin the worke, as not to accompliſh and finiſh the ſame. And thence it is, that a number ſit downe as ſluggards, and neuer ſet one foot forward in the way of godlineſſe, becauſe they imagine that there is a greater difficultie in Euangelicall obedience, then indeed there is: little knowing what Gods meaning is, vvhen hee calleth vpon vs to be obedient. For his purpoſe is not to vrge vs to a perfect fulfilling of the Law, ſuch as was required of *Adam* before his fall: but onely that wee ſhould doe our beſt endeauour, and labour to conforme our ſelues to his will, as neere as we can: if there be a true ſincere loue, and a heartie conſent to ſhew our ſelues dutifull and loyall ſubiects to him in all things, it is as much as he exacteth of vs. The doctrine to be learned from hence is this: that,

Anſwere.

Doctr.9. God accepteth of penitent perſons, the will for the deed: as for the fulfilling of the Law in abſolute perfection, that Chriſt alone hath performed: hee hath paid our debt, and canceld

cancelled the band, and taken away the hand-writing that was againſt vs: Now this onely remaineth for vs, that we haue a good inclination, and a willing minde, to performe our duty, and labour to the vtmoſt of our ſtrength ſo to doe; ſeeing and bewailing our manifold imperfections, errors and failings in euery one of our ſeruices: which if we can doe, God will be as well pleaſed with vs through his beloued ſonne, as if we had kept the whole Law, without any departing from it at all, eyther to the right hand, or to the left. That which is ſpoken in the matter of communicating vnto the neceſſities of the Saints in the Epiſtle to the *Corinths* (to wit, *if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not*) holdeth as true in all other ſeruices; that we are accepted with the Lord, according as vve are inwardly affected, albeit our actions bee not anſwerable to our deſires: for hee that hath a readie minde to doe what he can, and doth the ſame, would be as readie to doe a great deale more, if his abilitie did ſerue: and therefore the Lord will ſhew his gracious acceptance of that which is done by him, though it be neuer ſo little, as well as if it had beene a matter of farre greater vvorth.

Coloſ 2.

2 Cor. 8. 12.

Now that the true purpoſe and intent of the heart, is that vvhich God principally regardeth in his ſeruants, may be made yet more cleare by examples taken out of the Scriptures. Wee may read in *Geneſis*, what God ſaith of *Abraham*: *By my ſelfe haue I ſworne, (ſaith the Lord) becauſe thou haſt done this thing, and not ſpared thine only ſonne, therefore I will ſurely bleſſe thee.* And why? *Iſaac* vvas not ſlaine: but *Abraham* withdrew his hand from him, and ſpared him: yet becauſe he was content to kill him, and made all things ready for the ſacrificing of him, God accounteth it as good, and rewardeth it as well, as if he had killed him indeed.

Gen. 22. 16. 17.

So *Dauid* had but a purpoſe to build the Temple; which vvorke was afterward laid vpon *Salomon*, and by him performed: yet the Lord giueth him a good teſtimonie, and a large reward for his readineſſe that way: he was content to ſpare him, becauſe hee had beene at great paines before, in ſhedding the bloud of may enemies of the Church, and ſome remai-

1 Chron. 17.

ned yet ſtill to be ſubdued by him: yet this he telleth him for
1 Chron.6.8. his comfort, *Whereas it was in thy heart to build an houſe vnto my name, thou diddeſt well that thou waſt ſo minded.* And beſides this, hee biddeth *Nathan* to carry him this meſſage, that *the*
1 Chron.17.10. 11.12. *Lord would build him an houſe, and would raiſe vp his ſeed after him*, and imploy his ſonne in that honourable ſeruice of building an houſe vnto the name of the Lord, and that *he would eſtabliſh his throane for euer.* And there is reaſon why God ſhould accept of the will as well as of the deed: for

Reaſons. 1. Firſt, why doe wee thinke hee will haue regard vnto the deed? becauſe it is his owne worke: and is not the will his worke as well as the deed? that is moſt certaine, for the
Phil.2.13. Apoſtle ſaith to the *Philippians, It is God that worketh in you, both the will, and the deed, of his good pleaſure.* And therefore if wee can beleeue that he is pleaſed with our good actions, wee may be as well perſwaded that he is delighted with good motions, and holy deſires that are ſtirred vp in our hearts by his owne good ſpirit.

2. 2. Another reaſon, why God taketh ſuch ſmall things in good worth, is, becauſe he is both in name and nature a fa-
Pſal.103. Mal.3.17. ther, yea, an heauenly father, and therefore hath *compaſſion of thoſe that feare him, euen as an earthly father hath of his childe that ſerueth him.* Now he that is a mercifull, and wiſe, and louing father (as thoſe will be euer moſt mercifull to others, that haue taſted moſt of Gods merey to themſelues) when he ſeeth that his childe doth as well as he can, though it be but ſimply and poorely, yet he will ſhew his liking of it, and commend him for it: and ſo will God deale with vs; though we cannot
Note. doe things perfectly, yet if we doe them obediently, he will ſhew his loue and approbation of vs and of our workes. When a little childe doth cheerefully aime and ſhoote at the marke which his father propoſeth vnto him, though by reaſon of his weakneſſe he ſhoot very wide and ſhort; Yet it is as well accepted of his father, as if he did hit the white: and the like fatherly dealing ſhall we finde in God: that if we be faithfull in a little, hewill eſteeme of vs, as if we performed a great deale more. Indeed when we haue put off the image of the firſt *Adam*, and haue put on the image of the ſecond *Adam*, and haue changed

changed the earth for heauen, then we ſhall not onely obey truly, but perfectly: but heere it is in truth (and ſo it muſt be eſteemed) one degree of perfection to ſee our owne imperfections. And that was in *Nehemiah*, and in thoſe of his time: *O Lord I beſeech thee, let thine eare now hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, who deſire to feare thy name.* Hee could not ſay, that they did ſo feare his name as they ſhould: but this they could ſay, that they deſired to doe it better; which deſire was a fruit of the grace it ſelfe.

The perfection of a Chriſtian heere.

Nehem.1.11.

This ſhould inſtruct and incourage vs ſtill to be doing in the ſeruices and works of God. *Vſe.*

Oh, but we finde many imperfections, and many wants and weakneſſes in our ſelues. *Obiection.*

What of that? If we ayme at perfection, and haue reſpect to euery commandement of God, and come as neere the marke as we can, the Lord will accept vs according to that wee haue, and not reiect vs for that we haue not. If we could obey perfectly, to what end were Chriſt his obedience? and if God ſhould looke after none, but thoſe that can fully pleaſe him in all things, he ſhould be a Lord and a Maſter, without ſubiects and ſeruants. *If thou O Lord* (ſaith *Dauid*) *ſhouldeſt marke what is done amiſſe, who ſhould ſtand?* *Answere.*

Pſal.130.3.

Therefore though we cannot pray with that feeling, heare and read with that profit, ſing Pſalmes with that ioyfulneſſe and cheerefulneſſe of heart, as wee ſhould: though we cannot forgiue our enemies, long for Chriſt his comming, haue ſuch a tender feeling of the afflictions of the Saints, nor attaine to ſuch heauenly Meditations, night, or day as we doe deſire, and as God doth command; yet let vs not be diſcouraged: if we ſtriue to bring our wicked fleſh to the performance of theſe duties, and though wee haue much adoe with it, yet if we draw it as a Beare to the ſtake, vnto Gods worſhip, and to the performance of good duties in publike and priuate: and when we feele moſt backwardneſſe and vntowardneſſe in our nature, yet wee conſent in our verie ſoules, that the Law of God is holy, and good, and iuſt: and that our wills and affections are indeed very corrupt, and rebellious, but we would rather then all the world that things went otherwiſe with vs:

Rom.7.

that ſinne might be ſubdued, and grace planted in ſteed thereof: and it is our continuall griefe, that God ſhould be ſo gracious, and kinde, and liberall to vs, and we can be no more obedient, and loyall, and ſeruiceable vnto him: if (I ſay) we finde ſuch a heart within vs, wee neede not be diſmayed, but may cheerefully goe on, with full perſwaſion, and vndoubted reſolution, that the Lord will be mercifull vnto vs, and take our obedience in good worth.

Onely, that we may not deceiue our ſelues, let vs bee euermore carefull to vſe the meanes whereby wee may grow better; and auoid the meanes vvhereby wee may be made worſe. (As was more largely taught in the former Sermon, in the end of the third *Doctrine.*) For if one ſay that he deſireth heauen, and yet will neuer frequent Sermons, nor good company, where hee may be inſtructed: nor vſe any priuate or publique exerciſes of Religion, whereby he may be edified; hee is no more to bee regarded, then a ſluggard that pretendeth that hee meanes to haue a good croppe, and yet will neither manure, nor plow, nor ſowe his gound; but when others are labouring, hee is ſleeping, or loytering: as no man vvill euer looke that the one ſhould haue a plentifull harueſt of Corne; ſo will no wiſe man beleeue that the other ſhall obtayne a plentifull crop, eyther of grace heere, or of glory hereafter.

[*Yee ſhall eate the good things of the Land.*] Before hath beene ſhewed, that all repent ſinners ſhall haue the bloud of Chriſt to waſh and clenſe their ſoules: now in theſe words is declared, that they ſhall not onely haue ſpirituall grace, but alſo right vnto, and the right vſe of all the benefits of this life. Whence this doctrine may be gathered: that,

Doctr. 10. True obedience brings outward proſperitie.

Obedience to Gods commandements, though it be not perfect, brings the bleſſing of God vpon vs for outward things, as well as for inward.

Deut. 28. 1. 2. &c.

This is promiſed in *Deuteronomie*, vvhere *Moſes* ſpeaketh thus vnto the people of *Iſraell*, *If thou ſhalt obay diligently the voyce of the Lord thy God, and obſerue and doe all his commaundements, which I command thee this day, then the Lord thy God will ſet thee on high, aboue all the Nations of the earth. And all theſe*

bleſſings

bleſſings ſhall come on thee, &c. Bleſſed ſhalt thou be in the Citie, and bleſſed alſo in the field, &c. and ſo he goes on, ſhewing that true and faithfull obedience is that which bringeth all manner of bleſſings for bodie and ſoule, for name and eſtate, yea, and for ſeede and poſteritie alſo. And therefore the Apoſtle telleth *Timothie*, that *godlineſſe is great gaine, and that it hath the promiſes of this life, and of the life to come:* in which regard *Dauid* ſaith, *I haue beene young, and now am old; yet I ſaw neuer the righteous forſaken, nor his ſeed begging their bread.* He had ſeene (and ſo may wee) that children of great men haue broken forth into many horrible ſinnes, and ſo haue beene brought to a ſtrange, and miſerable, and violent death, and to many wofull ſtraites and extremities before their death: but hee neuer ſaw (neither ſhall we ſee) the godly ſeed of godly men, forſaken of God and men, & left as vagabonds to beg their bread: but God hath euer had (and ſtill will haue) a ſpeciall care of them; and euer made all neceſſarie prouiſion for them: eyther hee himſelfe by a more particular prouidence of his, caſteth ſufficiency of theſe outward things vpon them; or bleſſeth their labours, ſo that they are made a meanes of maintenance vnto them: or if they faile that way, he moueth the hearts of ſome or other of his ſeruants, to pittie them, and to ſupply their wants: ſo that whatſoeuer their neceſſities be, they are freed from that curſe that is denounced againſt the ſeed of the wicked, to wit, that they ſhould wander vp and downe as vagrants, begging their bread, and making a trade of that vile wretched courſe of life.

1 Tim 6. & 4 8.

Pſal. 37. 25.

Pſal. 109. 10.

And there is cauſe why we ſhould reſt fully reſolued of this point, that none of Gods houſhold ſhall euer want neceſſary reliefe. Becauſe all will yeeld that he is the gouernour of heauen and earth, and the diſpoſer of all things in them both: and then they muſt grant further, that thoſe that are beſt, and doe beſt, ſhall ſpeede beſt; becauſe God loueth them moſt: and how then can we make queſtion, whether or no: the Lord will beſtow vpon them a competent meaſure, and a comfortable vſe of theſe earthly bleſſings, ſeeing all is in his hand, and he wiſheth ſo well vnto his owne people? eſpecially ſeeing he hath ſtraightly charged vs, *not to care what we ſhall eate, or drinke*

Reaſon.

Matth. 6. 25.

drinke, or what we ſhall put on: but firſt to ſeeke the kingdome of heauen, and the righteouſnes thereof, promiſing vs faithfully that if we doe ſo, all other things ſhall be caſt vpon vs.

And as he hath promiſed this, ſo hath he from time to time performed it; as we may obſerue thorowout the booke of *Iudges*, of *Samuell*, and of the *Chronicles*: for there it is to be ſeene, that when godlineſſe proſpered in the ſoules of Gods people, they proſpered in their outward eſtate: and when ſinne (on the other ſide) had made hauocke in their ſoules, then the *Madianites*, and the *Philiſtims*, and other enemies, made hauocke in their Countrey: when they and their Kings thriued in piety, and in zeale for religion, and for Gods glory, then it went well with them for outward plentie and abundance: but when Idolatrie and impietie began once to thriue in their hearts, and in their land, they neuer had long, nor ſetled proſperity, but their enemies hands and ſwords preuailed againſt them for the taking away of their liues, and the ruinating of their eſtates.

Vſe. 1. Heere is matter of terrour for all wicked worldlings, that thinke to aduantage and aduance themſelues by ſinfull and naughtie courſes; that is an ill way to riſe: for, *the riches of iniquitie ſhall not proſper.* Though they build their houſes neuer ſo high, and aduance their neſts vnto the ſtarres, yet the Lords hand ſhall pull them thence, and caſt them downe into the verie duſt. They thinke their houſes, their names, and their ſubſtance ſhall remaine for euer, and that they ſhall make themſelues and theirs, by ioyning houſe to houſe, and land to land; by oppreſſing the poore and needie, and by defrauding the fatherleſſe and the widow, and ſuch as cannot right themſelues. But alas, thy little conſider in the meane while, that God is the iudge of the world, and that he will reward euery man according to his works. They imagine their eſtate ſhall be according to their wealth: and ſo it might be indeed, if God were not the gouernour of the world: but ſith he is ſo, it ſhall goe with euery one according to that he is, and not according to that he hath. And therefore as God would haue it proclaimed to the godly, *Say yee, Surely it ſhall goe well with the iuſt, for they ſhall eat the fruit of their works:* So he would haue denounced againſt the vngodly, *Woe be to the wicked: it ſhall be euill with him:*

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This is alſo for our inſtruction; if wee would haue the good things of the Land, and eate of the ſame, that is, haue the comfortable vſe and enioyment thereof, then let vs yeelde our free conſent to be dutifull and obedient to the Lord. Otherwiſe a man may haue the things of this life, and yet not haue his part in them: He may haue much meate, and drinke, and apparrell, and riches, and honour, and yet haue no ſound comfort in any of them all. A poore man that feareth God, though *Vſe 2.*

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Therefore let this encourage men, if they would haue good things either in right, or in poſſeſſion, to labour to get religion into their hearts: and to be as much afraid of ſinne, as of miſerie: and as deſirous of grace, as they are of proſperitie. Which if we could doe, we ſhould finde Gods eyes open to conſider of vs, and his hand to relieue vs continually in all our wants and neceſſities.

And as we ſhould be thus carefull for our ſelues, ſo wee ſhould be alſo for our children. There is no good parent but would wiſh his children might be prouided for, and liue in the world like men: Now heere is the way to purchaſe them a good eſtate in the earth: vſe the meanes to bring them vnto the feare of God, and to haue faith in God: for when the Lions that are full of might, and rage, and crueltie, doe *lacke and ſuffer hunger: then they which ſeeke the Lord, ſhall want nothing that is good.* God will haue a care that his ſheepe ſhall haue conuenient paſture, and be in good liking, though the Lions be pined and hunger-ſtarued; and when ſtrong and mightie men are in miſerie and debt, in want and neceſſitie, euer ſhifting and ſcambling, and yet getting nothing: then Gods poore and weake ſeruants ſhall haue that which will ſatisfie and content them: for God hath ſaid, that *he will neuer leaue them, nor forſake them.* Therfore are they the moſt prouident and wiſe parents, that bring vp their children in the inſtruction and information of the Lord: for ſuch *ſhall poſſeſſe the earth; and the generation of the righteous ſhall be bleſſed.* Children are not alwaies the better for the goods of their parents, but they are alwaies the better for their goodneſſe: for when it is ſaid in that 112. *Pſalme*, that *they are bleſſed*, it is more then if it had beene ſaid, they ſhal enioy honour, credit, wealth, and whatſoeuer outward bleſſing elſe can be named: for that implieth thus much, that they ſhall haue the good gifts of God ſo farre as they are needfull for them, & that they ſhall haue the right vſe of them.

Pſal. 34. 10.

Heb. 13. 5.

Pſal. 37. 11.

Pſal. 112. 2.

But this may ſeeme quite contrarie: for commonly wicked and prophane perſons liue in all manner of plentie, when the godly ſuſtaine penurie and ſcarcitie: and therefore in appearance, godlineſſe is not the beſt courſe to procure a happy and proſperous eſtate. *Obiection.* The wicked flouriſh.

For the remouing of this doubt, wee muſt conſider, that howſoeuer the wicked of the world ſeeme to thriue beſt, and to enioy great matters, in compariſon of that which good Chriſtians haue; yet in truth their caſe is nothing ſo good as is the caſe of Gods ſeruants, but in the middeſt of all the things that they poſſeſſe, they are very miſerable: for, *Answere.*

1. Firſt, they haue right to nothing, but are meere theeues and vſurpers, and ſhall anſwere for laying hold of thoſe things that are in truth none of their owne. A thiefe may breake into the Kings treaſury, yet it is none of his, but he ſhall quickly be thruſt out thence: and ſo may a Moth creepe into a veluet gowne, yet hath it no right there, but may be bruſht out at the owners pleaſure: and the ſame is the caſe of all vnregenerate perſons; they are intruders into other mens poſſeſſions, and the great Landlord of the world may thruſt them forth when it ſeemeth beſt vnto himſelfe, and call them to a reckoning for medling with thoſe things that they could lay no lawfull claime vnto, by any one clauſe or title that is contained in Gods Law. They haue right to nothing. *Iob.27.18.*

2. Secondly, as they haue no right to haue any thing; ſo neither haue they any comfortable vſe thereof. *There is no peace to the wicked, ſaith my God.* But *they are like the raging waues of the Sea, they cannot reſt*, but are ſtill toſſed too and fro; from one ſide to another; and caſt vp filthie mire and durt. And when they are moſt lowde in their laughter, and ſeeme to bee moſt pleaſant and merry, euen then their mirth is full of hollowneſſe, and diſcontentedneſſe: for let them but haue ſome apprehenſion of death, or of any ſudden and extraordinarie iudgement likely to befall them: nay let them be but a little croſſed, and diſgraced by any of their companions, they will be ſuddenly diſtempered, and much daunted, and many times fall a trembling, euery ioynt of them, as *Belſhazzar* King of *Babell* did at the ſight of the hand writing on They haue the right vſe of nothing. *Iſa.57.20.* *Dan.5.6.*

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on the wall. And if no ſuch thing doe betide them, yet they are ſtill purſued by ſuch enemies, as will ſuffer them to haue no great quietneſſe, nor comfort in the things of this preſent life which they doe poſſeſſe. If wee ſhould ſee a Bucke hunted through a greene paſture, where there is much freſh graſſe: and many ſweet and pleaſant flowers, and ſprings of water, we would not thinke his caſe very happy, nor that he had any great inheritance there, when wee perceiued the hounds following cloſe at his heeles: yet ſuch is the ſtate of all ſinners, that haue a large and pleaſant walke in this world, they are ſtill hunted with many noyſome luſts, of couetouſneſſe, and pride, and filthineſſe, and the like: and Satan, and the world haue them euer in chaſe, and ſhall purſue them ſtill, till they haue driuen them into hell it ſelfe, if they alter not their prophane, and wretched courſe of life.

Gods curſe is vpon all.

3. Further, they haue the wrath of God lying on their bodies and ſoules, which poiſoneth and inuenometh all that belongeth vnto them. His terrible and vnauoidable curſe ſhall euer cloſe with ſinners: ſo that though they eate and drinke, and wallow in their pleaſures, yet they can finde no ſound delight, nor true contentment therein: becauſe being poſſeſſed with hardneſſe of heart, and blindneſſe of minde, and being giuen vp to a reprobate ſenſe, all things that they haue are imbittered by their owne ſinne, and Gods heauie vengeance falling vpon them.

Put caſe all a mans bones were broken, and one ſhould put on him a veluet coat, beſet with Pearles and Diamonds, in the moſt rich and coſtly manner that might bee: and he ſhould begin to thinke, and ſay, Now I truſt I ſhall be at eaſe, and ſhall haue no more cauſe of complaint; alas poore man, his rich attire cannot take away his paines: euen ſo fareth it with the vngodly: ſinne hath ſet them out of ioynt; nay it hath ſo wrought on all the powers, and parts of ſoule and bodie, that it hath, as it were, cruſht all their bones in peeces: and what ſound peace, reſt, or comfort can they then finde, from all theſe ouward things of the world that are caſt vpon them, till there be ſome cure wrought on their ſoules?

But it is quite contrarie with Gods children: though they be

be preſſed, and pinched with many diſtreſſes and wants, and diuen to many extremities and ſtraights, yet they may be fuller of ioy in the middeſt of their afflictions then the wicked are in the middeſt of their iollity. *Paul* and *Silas* were fuller of gladneſſe, and of true contentedneſſe in the dungeon, when their feet were faſt in the ſtocks, then *Herod* was on his throane, hauing all his flatterers and Sycophants about him, to extoll and magnfie him. The very teares of the people of God, are ſweeter and more comfortable, then the greateſt ioy of carnall and wretched ſinners: for the Lord is with his, in mercy and goodneſſe: whereas his face is bent againſt the wicked and impenitent: and thence it is, *that a little that the righteous hath, is better then great riches of the vngodly.* Better is a dinner of greene hearbs ſeaſoned with the bleſſing of God, then many daintie diſhes poiſoned with Gods wrath and malediction.

Acts.16.

Note.

Pſal.37.

And albeit, the Saints of God be ſometimes depriued of theſe tranſitory things; yet they ſhall neuer be depriued of Gods fauour: and that want of outward things, ſhall be ſuppliedwith inward graces. They haue a ſure promiſe, that they ſhall haue ſufficient: and God neuer giueth leſſe then he promiſeth, though many times he doe giue more: and if that which is wanting in droſſe, be paid home in good Gold, we need not much to complaine, as if we were looſers by ſuch an exchange. Therefore let vs ſhut vp all with that ſaying of *Salomon*: *Walke thou in the way of good men, and keepe the waes of the righteous: For the iuſt ſhall dwell in the land, and the vpright men ſhall remaine in it. But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.*

Pſal.84.11.

Pro.2.20.21. 22.

But if ye refuſe, and be rebellious, ye ſhall be deuoured by the ſword. This maketh for the preuenting of a third obiection. For ſome might ſay, It were good indeed in theſe regards, if we could repent for our ſinnes, and waſh our ſelues from our filthineſſe: but if we doe not, we hope we ſhall doe well enough while we liue, and be ſaued when we die: For God is not ſo ſeuere as men would make him, but he is gracious and mercifull: and therefore we meane to take our courſe, and ſtill to proceede in the ſame, and yet I truſt to ſpeed as well as the beſt of them: Nay, (ſaith the Prophet) do not ſo: for *if ye refuſe to obey, and be rebellious,*

Obiection.

Anſwere.

lions, yee ſhall be deuoured with the ſword. As if he had ſaid, God indeed is ready to forgiue and to cleanſe all ſorts of ſinners, that ſee how and wherein they haue offended, and are troubled for their offences, reſoluing to leaue and forſake them, and to practiſe the contrarie duties: but they that refuſe to obey, and continue in their obſtinacy, the Lord will neuer forgiue them, nor purge them from their iniquities: but their ſins ſhall cleaue as faſt vnto their ſoules, as the die doth vnto Crimſon, or Scarlet, that can neuer by any Art, or ſtrength of man be reduced to their former whiteneſſe againe.

And therefore the Prophet telleth them, *if ye refuſe to obey, yee ſhall be deuoured with the ſword*: it is ſure ſome fearefull and ſtrange plague or other ſhall fall vpon you, and vtterly conſume you. As God hath mercy in abundance for penitent ſinners: ſo hath he iudgements in as great plentie for obſtinate rebels, that refuſe to ſubmit themſelues vnto him.

Now the things before ſpoken of (both bleſſings and fauours promiſed to the penitent, and plagues and puniſhments denounced againſt the obſtinate) he confirmeth by one maine argument, *The mouth of the Lord hath ſpoken it.* As if he ſhould haue ſaid: let men neuer diſcourſe, nor obiect on the one ſide, or on the other: for God hath ſaid it, and he will doe it. Hee is true and cannot lie; he is wiſe, and cannot change; he is iuſt, and cannot be corrupted; he is Almightie, and cannot be reſiſted: and therefore whatſoeuer his mouth hath ſpoken, that his hand will bring to paſſe.

Doctr. 11.

Vſe 1.
Iohn 6.56.

Hath God then ſaid, *Whoſoeuer eateth my fleſh, and drinketh my bloud, hath eternall life, and I will raiſe him vp at the laſt day?* then is it impoſſible that ſuch ſhould euer taſte of Gods wrath, or ſuſtaine the puniſhment of eternall death.

Obiect. Oh, but Chriſt is in heauen, and wee are in earth, and how can we then eate his bodie, and drinke his bloud? Faith hath a long and an high reach, and the ſpirit of Chriſt hath as great a reach, to conuey the ſame vnto vs: and our communion with him is not carnall but ſpirituall.

Anſwere.

Obiect. Oh, but hauing ſo many corruptions and rebellions, as I haue, how is it poſſible that ſhould be cleanſed?

Anſwere. The mouth of the Lord hath ſpoke it: and therefore neuer

uer cauill against it, nor make queſtion of it any more. Indeed vnbeliefe cannot ſee how this ſhould be effected: and therefore ignorant vnbeleeuing Papiſts haue inuented a carnall maner of eating and drinking the bodie and bloud of Chriſt: And haue found out a Purgatory to ſcoure off that ruſt of ſin that hath ſo eaten into mens ſoules: but all ſuch deuiſes, for the waſhing away of ſinne, are but as muddy water, that will not make vs one whit cleaner, but rather foule vs a great deale more. Gods meanes onely are effectuall to make vs cleane and pure in his eyes, and able to ſtand with boldneſſe before him, without any feare or trembling.

Vſe 2.

On the contrarie, this is for the terror of thoſe that haue their conſciences ſo ſeared, through long cuſtome in ſinning, that notwithſtanding all the threatnings denounced againſt preſumptuous ſinners, they do continue ſtill in their idleneſſe, their prophaneſſe, and all kinde of wickedneſſe: let them goe on, and let them walke in the waies of their owne hearts, and follow their owne counſels, and their carnall and wretched deſires: but withall let them know that for all theſe things *Eccleſ.11.9.* God will bring them to iudgement. And if ignorance will not wholly excuſe men, but that they ſhall be puniſhed for their offences: then how many and how grieuous ſhall their ſtripes bee that know their maſters vvill and doe it not? Surely if Chriſt ſhall come in *flaming fire to render vengeance to thoſe that doe not know him*: much more will he come in wrath and indignation againſt thoſe that doe know, and yet will not obey the Goſpell. *2 Theſ.1.8.* But as for thoſe that ſee their infirmities, and daily lament, and grieue for them, and ſtriue againſt them: let ſuch be of good comfort: for their painfull labour is knowne vnto *Reuel.2.2.* the Lord; and their earneſt deſire of faith, and loue, and repentance, is a grace well pleaſing to his Maieſtie: And they ſhall not onely finde mercie for the pardon of their ſinnes, and grace for the ſanctifying of their ſoules; but outward bleſſings alſo for the vpholding of their eſtate:

for the mouth of the Lord hath ſpoken it.

FINIS.

THE FOVRTH SERMON of the Lords Supper.

2 CHRON. 30. 19. &c.

Verſ. 18. *The good Lord be merciſull toward him.*

19. *That prepareth his whole heart to ſeeke the Lord God of his fathers, though he be not cleanſed according to the purification of the Sanctuary.*

20. *And the Lord heard* Hezekiah, *and healed the people.*

IN the former part of this Chapter, is declared, how King *Hezekiah*, in a zeale of Gods glory, and loue vnto his people, made a proclamation throughout all *Iſraell*, from *Beerſheba* euen vnto *Dan*, that they ſhould come to keepe the Paſſeouer to the Lord God of *Iſrael*, at *Ieruſalem*: for they had not done it for a great time, in that maner as God required, becauſe of that Idolatry which had ouer-ſpread the land. For this purpoſe *Hezekiah* & his Princes ſent poſts with letters throughout all *Iſraell* and *Iudah*, euen to the ten Tribes alſo, that were full of ſinne and miſerie, to admoniſh them to turne againe vnto the Lord their God, that he might returne vnto them: and not to be ſtif-necked, but to humble themſelues to ſerue the Lord, that his wrath might be turned away from them. But when the meſſengers came, a great ſort of the *Iſraelites* laught them ſcorne, and mocked them: they were ſo invred vnto ſinne, and infected with Idolatrie, that they ſet light by, nay vtterly contemned all the wholeſome and holy exhortations of that worthy King, and his Nobles.

Yet

Yet ſome of them whoſe hearts God touched, euen diuers out of the Tribes of *Aſher* and *Manaſſeh*, and *Zebulun*, came to *Ieruſalem*: and the hand of God was in *Iudah*, ſo that he gaue them one heart to doe the commandement of the King, and of the Rulers: in ſo much that there aſſembled vnto *Ieruſalem* much people, to keepe the feaſt of vnleauened bread.

But by reaſon of the ſhort warning that they had, a multitude of the people of *Ephraim*, and *Manaſſeh*, *Iſſachar*, and *Zebulun* had not cleanſed themſelues according to the Law in that behalfe prouided, *Exod.* 12. and *Numb.* 9. and therefore were in danger to be cut off. *Leuit.* 7. 20.

In this regard they were in great diſtreſſe, and in a ſore ſtrait, yet they thought it better to receiue the Sacrament, though they failed in ſome circumſtances of their preparation, then to omit it vntill the next yeere, hauing wanted it ſo long before, whereupon they aduentured to eate the paſſeouer; which being ended, *Hezekiah*, in feare of Gods diſpleaſure, and in commiſeration of the people that ſtood in danger of Gods plagues and puniſhments, falleth to prayer for them, and is inſtant with the Lord in their behalfe: he ſaw their great deſire to be made partakers of it; the paines that they had taken to come vnto *Ieruſalem* for that very purpoſe; and perceiued a ſtrange hand of God in inclining their hearts ſo farre, and thereby was he incouraged to become a Mediator, as it were, betwixt God & them: and thus he prayed vnto God for them. *The good Lord be mercifull toward him that prepareth his whole heart to ſeeke the Lord God of his fathers.* The word that is tranſlated [*be mercifull*] ſignifieth thus much in effect, as if he had ſaid, the good Lord pardon and ſupply that which is wanting in him that prepareth his whole heart. And now they wanted not ſo much willingneſſe, as time to prepare themſelues, and therefore he prayeth the Lord to be fauourable vnto them. And that he might haue more aſſurance that his prayer ſhould bee effectuall, hee buildeth it vpon ſtrong and ſound reaſons taken,

1. Firſt, from the nature of God, implied in the word [*good:*] which goodneſſe of his, is neuer ſeene ſo much as in ſhewing mercy to them that are in diſtreſſe. As if ſhould haue ſaid: *Verſe* 18.

Lord

Lord, thou art good in thy ſelfe, and good vnto thy people, and heere are ſuch as ſtand in great need of thy goodneſſe, and therefore be mercifull and gracious vnto them.

2. Secondly, from the name of God [*Iehouah*] implying his conſtancie and vnchangeableneſſe in himſelfe, and in his loue, and the fruits thereof towards his ſeruants. *Hezekiah* knew that hee had beene mercifull vnto as great ſinners as they were in former times, and that he was the ſame God ſtill, and therefore he intreateth to manifeſt ſo much, in paſſing by the frailties of theſe Communicants.

3. *Verſe 19.* 3. A third reaſon is taken from the Couenant, that hee is [*the God of their fathers*] by reaſon whereof he was bound vnto them, and their children; ſo that he could not denie them any thing that they ſhould aske in faith. Theſe arguments are drawne from God.

Verſe 19. Another argument there is taken from them, that *they ſought the Lord, &c.* which ſeeking of theirs, is ſet out by the manner of it, that they *prepared their whole heart* to ſeeke him: not as if their hearts were ſo free from ſinne, or ſo full of grace as they ſhould haue beene; but that they were true and plaine, and ſincere: not ſuch as had no ſinne (for it is ſaid *they were not clenſed according to the purification of the Sanctuarie*) but that did loue no ſinne: not ſuch hearts as wanted no grace, or preparation for Gods ordinance: but ſuch as were humbled for the want of grace, and of that preparation that they ſhould haue made.

Verſe 20. This was his prayer, with the reaſons of it: the effect followeth. And the Lord heard *Hezekiah*; that is, ſo heard him as that he accepted and performed his requeſt: for it is ſaid, *he healed the people*: that is, gaue them that which God doth offer vnto his people in the Sacrament: they receiued the ſeale of the couenant, and he made good the Couenant vnto them, as ſhall be ſhewed afterwards, more plainely and particularly, in the ſeuerall branches thereof.

The ſumme then of theſe words is: the godly care of *Hezekiah* for thoſe that came in part vnprepared vnto the Paſſeouer. And heere we may conſider:

1 What

1. What he did, he prayed for them: where we may note,
   1. The ſubſtance of his prayer, to wit, that God of his rich mercy would ſupply all their wants.
   2. The perſons for whom he prayeth: who are deſcribed,
      1. By their ſincerity, that they were ſuch as feared God, and ſought him with their whole heart.
      2. By their infirmitie, that they wanted the legall cleanſing.
2. The effect that followed vpon his praier, which was twofold.
   God. 1. Heard his prayer. 2. Healed the people.

Verſe 19. [*The good Lord be mercifull.*] In that *Hezekiah* being appointed by God to be gouernour, taketh this courſe of ſeeking to the Lord for his people, we may from his example learne this Doctrine: that it is the dutie of all Gouernours and Superiours, not onely to teach them that belong vnto their charge, and depend any way vpon them; but likewiſe to pray for them. *Doct. 1.* Prayer to be ioyned with inſtruction.

Good rulers muſt not only informe thoſe that are vnder them, what they muſt doe, and ſtirre them vp to good duties, by wholeſome inſtructions: but they muſt alſo become ſuiters to the Lord for them, that he would frame their hearts to doe as they are taught; and to pardon them where they come ſhort.

It was well done of *Hezekiah*, to ſend abroad meſſengers to call the *Iſraelites* to the worſhip of God: But this hee knew was not enough, and therefore hee beſeecheth the good Lord to ſhew himſelfe fauourable vnto them. Thus alſo dealt *Dauid* (another King, placed ouer Gods inheritance) *Bee fauourable vnto Zion for thy good pleaſure, (* ſaith hee *) build the walles of Ieruſalem.* And ſo did *Moſes*, that worthy gouernour of the Lords people: not contenting himſelfe to bee often teaching and inſtructing them whom he had the charge of; but euer and anon praying for them, as occaſion was offered, that God would relieue them when they were in wants: that hee would defend them, when they were ſet vpon by enemies: that he would pardon them, when they had kindled his wrath *Pſal. 51. 18.*

againſt them, &c. The like is noted of *Iob*, how carefull hee was for his children, euen when they were, in a ſort, from vnder his ſhadow, and had houſes of their owne to dwell in: for it
Iob.1.4.5. is ſaid, that his ſonnes went and *banqueted in their houſes, euery one his day, &c. and when the dayes of their banqueting were gone about,* Iob *ſent, and ſanctified them: and roſe vp earely in the morning, and offered burnt offerings, according to the number of them all: For* Iob *thought, it may bee that my ſonnes haue ſinned, and blaſphemed God in their hearts: thus did* Iob *euery day.* Heere wee muſt vnderſtand, when it is ſaid that *he offered* Sacrifices for them, that hee prayed for them alſo, (for thoſe two, ſacrificing, and praying, euer went together) that God would pardon them all their ſinnes which they had committed, while they were at their feaſting merry together: at which times, many faults eſcape young people, which they take little notice of: but *Iob* conſidered thorowly of them, and was euer mindefull and carefull to vſe the meanes of God for the remitting and purging away of the ſame: that his childrens ſoules might not be infected, nor Gods anger prouoked thereby. A rare example, worthy the imitation of all godly parents, yet imitated but of
Note. a very few: for how ſmall is the number of them that are thus iealous, and fearefull of themſelues? and if they fayle of this godly care for their owne ſoules, how can they be iealous, with a godly iealouſie, of the ſoules of thoſe whom God hath committed vnto their charge? Now the reaſons why we muſt be as readie to ſpeake to God in prayer, as to them in precepts,
Reaſons. are theſe:

1. 1. Firſt, becauſe God commandeth vs to *pray one for another.*
Iam 5.16. Now if thoſe that are not tyed vnto vs by any neere bonds, are
Gods com- to be recommended vnto God in our prayers; much more
mand. thoſe whom God hath more ſpecially vnited vnto vs, eyther by nature, or by dutie and ſeruice, on their part to be performed vnto vs. Yea, Chriſt Ieſus ſtraitly commandeth vs to *pray*
Matth.5.44. *for our enemies.* Now if that be a bounden dutie; how much more is it to pray for our friends; eſpecially if withall they be Gods friends? ſeeing they by our prayers may be much helped, and without them much endangered.

The Prophet *Samuel* vnderſtood that this was a dutie, when

when he accounted the neglect heereof to be a ſinne againſt God, as in that booke it appeareth that hee did: for vvhen the people were frighted and humbled, both by the words of *Samuel*, and by the miraculous worke of God, in ſending extraordinarie thunder and raine in the time of wheat harueſt, and thereupon came vnto *Samuel*, ſaying, *Pray for thy ſeruants vnto the Lord thy God, that we die not:* his anſwere was, *God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you.* 1 Sam. 12. 19. Verſe 29.

2. No bleſſing to be expected without praier.

A ſecond reaſon is, becauſe except they ioyne petitions vnto God, with inſtructions vnto them, they can looke for no bleſſing vpon the good leſſons they giue vnto them. All planting and watering is in vaine, except God giue the increaſe: and if we would haue any increaſe, it is good reaſon we ſhould ſeeke it at his hand by prayer. Therefore both of them muſt be ioyned together: wee muſt doe the beſt wee can, and then ſay as *Noah* did, *Lord perſwade* Iaphet *to dwell in the Tents of* Sem. Except the Lord did perſwade the heart, as well as *Noah* did the eare, he knew all that he could doe was but loſt labour. 1 Cor. 3. 6. 7. Gen. 9. 27.

3. No thankfulneſſe, vnleſſe that haue gone before.

Thirdly, vnleſſe they pray for a bleſſing, they can neuer be ſo thankefull for any good that is wrought vpon ſuch as are vnder them, They haue had no hand in pulling downe Gods mercies vpon them, and therefore they haue no heart to giue him praiſe for the ſame but when any Gouernour or ſuperiour hath had a ſtrong hand in drawing downe the mercies of God vpon any that depend vpon him, and ſeeth the good effect of his prayers, and of his teares, this cannot but make him glorifie and magnifie the Lords goodneſſe, for hearing, and granting their requeſts, in remouing euill things, or beſtowing good things vpon ſuch as are vnder their iuriſdiction.

Vſe. For Superiours.

This ſerueth for the reproofe of thoſe that thinke they haue done as much as they neede, and ſufficiently diſcharged their conſciences, if they haue called their children, and ſeruants, and whole family to the word and Sacrament, and to be examined before they receiue the ſame: though in the meane while they neuer call on the name of the Lord to bleſſe them, and the meanes; and to be good and gracious vnto them where they

failed in preparing themselues. When *Iacob* was to send his sonnes into *Ægypt* to buy food of *Ioseph*, hee prayed instantly that God would vouchsafe to be with them, to giue them prosperous and good successe in the businesse they went about.

Gen. 43. 14. *God Almightie giue you mercy* (saith hee) *in the sight of the man.* Now if he thought it his dutie to pray for them, when they were to come before *Ioseph*, which was but an vnder-gouernour in *Ægypt*; how much more should wee count it our dutie to pray for such as belong vnto our charge, when they are to come before the whole Trinitie; euen before that God that is the Soueraigne Lord and King of heauen and earth, full of glory, and full of maiestie: how much more (I say) should wee desire, that they might finde fauour in his eyes? especially considering that *Iacobs* sonnes went but for the food of their bodies, which they might eyther haue, or want without any extraordinary hurt vnto themselues: whereas those that are to be partakers of Gods ordinances, are to be suters vnto him for the food of their soules, and so be euerlastingly saued, if they can obtaine it; or else take their bane, and bee liable to Gods heauie displeasure, and in danger of iudgement inward and outward, in bodie and soule, not onely in their life time, but for euer after, if they repent not for their disorderly, and contemptuous approaching vnto him in his holy seruices? so that there is much more reason, wee see, that gouernours should be earnest with the Lord for those that are vnder their roofe, then there was for *Iacob*, to be earnest for his sonnes: and therefore let all those bee humbled and reformed, that haue beene slacke and negligent in the performance of this dutie.

Vse. 2. For inferiours. Secondly, let inferiours heere be admonished, that, as gouernours are to sue vnto the Lord in their behalfe (the husband for the wife, parents for their children, masters, and mistresses for their seruants:) so they on the other side, are to be gentle, and humble, and tractable, that their superiours may haue good encouragement, and good successe in the supplications that they make for them. Wee doe not read that *Hezekiah* at any other time dealt so earnestly with God in the cause of the people, as at this time he did: and what moued him

him to be ſo importunate now? euen this, that hee ſaw they had hearkened vnto his perſwaſion, and taken great paines to come to *Ieruſalem* from all quarters of the Land: and being there, hee perceiued that they had ſome ſorrow and remorſe for their former impietie, and ſome deſire to become better for the time to come: now when he diſcerned that they came on ſo faſt, and that they were halfe healed alreadie, he bendeth all the force and ſtrength of his praiers for the obtayning of mercy and fauour for them, and ſo found that good effect that he deſired and expected. And that was it that made *Dauid* ſo plentifully and feelingly to poure out his heart before the Lord in prayer, and in thankeſgiuing: for when the Princes and the people had offered very largely, and very willingly, *Dauid reioyced with great ioy, and bleſſed, and praiſed the Lord before all the congregation, ſaying, Bleſſed be thou, O Lord God of Iſraell our father for euer and euer, &c. Who am I, and who are my people, that we ſhould offer willingly? &c. O Lord, God, keepe this for euer in the purpoſes and thoughts of the heart of thy people, and prepare their hearts vnto thee.* Thus may wee obſerue how the good affections and deſires of the people doe ſtirre vp and ſtrengthen the hearts of their Rulers to pray for them: whereas on the contrary, nothing doth ſo kill the heart, and diſcourage the ſpirits of Gods ſeruants from prayer, as when they ſee thoſe that are vnder them, to be wilfull, and heady, froward, and rebellious, and vtterly void of any good diſpoſition vnto pietie, and religious exerciſes. They ſcarce dare ſpeake a good word for them, vnleſſe it bee that God would humble them, and connert them: they cannot pray as *Hezekiah* heere doth, *The good Lord bee mercifull vnto him, that prepareth his whole heart to ſeeke the Lord, &c.* but the *good Lord* giue them hearts to prepare themſelues, and take away the ſtonie, and vnbeleeuing, and carnall hearts out of their bodies. And indeede many times it is a iuſt iudgement of God vpon ſuch wretched perſons, that his children ſhould haue no heart to pray for them, becauſe (as it is ſaid of *Elies* ſonnes) God hath a purpoſe to deſtroy them, or at leaſt grieuouſly to afflict them. And therefore little doe theſe ſtubborne and obſtinate children and ſeruants know, what iniurie

1 Chron. 29. 9. 10. 14. 18.

Note.

they doe vnto themſelues, by entering into, and continuing in their ſinfull courſes: for they thereby not onely prouoke Gods heauie diſpleaſure againſt them, which is a burden importable; but alſo hinder, and it may be, vtterly cut off the prayers of thoſe that would otherwiſe crie vnto God night and day, for the obtayning of his fauour, and the procuring of the light of his countenance to ſhine vpon them. Thus much for the firſt point.

Now further marke who they be that he prayeth for: not prophane or careleſſe perſons, but for thoſe that *prepared their whole heart to ſeeke the Lord, &c.* that is, which laboured with a true and ſincere heart to be partakers of the mercy and goodneſſe of God, which he made offer of in his holy ordinances. In that *Hezekiah* neither doth, nor dares pray for a bleſſing vpon any, but vpon ſuch as were true-hearted; The Doctrine is: that,

Doct. 2. Sincerity requiſite in all communicants.

Whoſoeuer would haue any mercy from God in the Sacrament, muſt come with a ſincere and vpright heart thereunto. That howſoeuer he cannot put away all ſinne, (for *who can ſay his heart is cleane?*) yet he may, and muſt put away the liking of all ſinne, and the purpoſe of ſinning.

So farre as any man hath a loue vnto iniquitie, and an intent of committing iniquity, he is tainted with hypocriſie, and doth pollute and defile euery good thing that he medleth withall, and ſo can haue no benefit, but much hurt therefrom.

If then we would haue God to meete vs in mercy, we muſt meete him in ſinceritie: and if wee would haue him to come vnto vs in goodneſſe, wee muſt draw neere vnto him in vprightneſſe. Agreeable to this point is that exhortation to the *Hebrewes*, *Let vs draw neere with a true heart, in aſſurance of faith, ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water.* As if hee ſhould haue ſaid; except you come fitted and prepared with a heart void of guile and deceit, as good not come at all: For God will be ſo farre from giuing countenance, or comfort vnto ſuch, that he will aſſuredly plague them for all their fraud & falſhood that they haue vſed with him. This wee may plainely ſee in that which befell the ill grounds: there are three ſorts of them mentioned,

Hebr. 10. 22.

(all

(all profeſſors) that came to the word of life, and yet had no benefit by it: and therefore by a neceſſarie conſequent, they could reape as little fruit by the Sacrament. For the word muſt giue life and ſtrength, before the Sacrament can nouriſh and increaſe the ſame. What was the reaſon why they profited not? becauſe they came not with a *good and honeſt heart*, as the fourth ſort of hearers did. Who receiued inſtruction, and comfort, and the power of godlineſſe, by the conſcionable hearing of the word. But what is that good and honeſt heart which they are commended for? it is a heart that doth fully purpoſe to doe well, though it faile much in that which it performeth: that reſolueth before hand to auoid the euill that ſhall be reproued, and to doe the good duties that ſhall be commanded, and to beleeue and reſt vpon the promiſes that ſhall be pronounced, as farre as God ſhall giue ability, &c. Now whereſoeuer there is ſuch a ready inclination vnto goodneſſe, there will be a bringing forth of fruit; though not in all alike, yet euery one will doe ſomewhat: and God will acknowledge them for good ground, and honeſt hearted Chriſtians, that yeeld him but thirtie fold, as well as thoſe that yeeld him ſixtie fold, or an hundred fold: for a leſſe meaſure of fruitfulneſſe, is an argument of truth, as well as a greater meaſure, and therefore ſhall bee reſpected and rewarded: but as for thoſe that haue naughtie and deceitfull hearts, they ſhall goe away as bad, or worſe then they came: and whatſoeuer faire colours they ſet vpon their profeſſion for a time, yet ſooner or latter their hollowneſſe ſhall appeare to their ſhame and puniſhment.

Note.

Luke.8.15.

Now the reaſons that make for the confirmation of this Doctrine, That if we would finde acceptance with God, we muſt bring ſinceritie with vs: are theſe,

Reaſons.

Firſt, without this, wee can haue neyther remiſſion, nor ſanctification: and therefore are ſo farre from hauing intereſt in Gods mercies through Chriſt his merits, that we are liable to his wrath, and lie open to the ſtrockes of his reuenging hand. None are pardoned, and bleſſed, but thoſe in *whoſe ſpirit there is no guile.*

1. Without vprightneſſe there is no remouall of ſinne. *Pſal. 32.1.2.*

Secondly, except there bee vprightneſſe, wee can haue no

2.

Iohn 9.31. *Pſal.* 66.18. hope of good ſucceſſe in any ſeruice of God that wee take in hand, there being no promiſe made vnto vs: for as God *heareth not ſinners in prayer*, ſo he doth not helpe ſinners by the word or Sacrament.

Vſe. 1. Againſt vnprepared receiuers. This is for the terror of thoſe that when they come to the Lords Table, neuer examine themſelues, nor looke into the ſtate of their ſoules: at moſt they come but with a *Phariſaicall* waſhing of the outſide of the Cup, and of the Platter, As if there haue beene brawles betweene man and man, there ſhall be ſome idle and formall reconciliation: they will be friends, and forgiue one another, before they receiue the communion; but if there be any difference betwixt God and them, they neuer looke to the inward parts: ſuch can expect no bleſſing vpon their comming, but may iuſtly feare ſome grieuous iudgement, becauſe their hearts are vnſound and vnfaithfull before the Lord.

2. Secondly, ſith none haue any prayer made for them, but ſuch as bring with them to the Lords houſe a ſingle and ſincere heart, therefore if we would haue benefit by any of the meanes of ſaluation, let vs be ſure, that though we be burdened with many corruptions, yet we ſeeke the Lord with an vnfained deſire of profiting by his ordinances. Now that we may not deceiue our ſelues, but may ſatisfie our conſciences in full aſſurance that our hearts are right toward God, let vs take this direction following:

A triall of an vpright heart.

1. Renouncing of ſinne. *Iam.* 5.8.9. Firſt labour diligently to finde out (as by ſearching we may) our ſpeciall ſinnes; grieue heartily for them: and put them away by true repentance. So ſaith *Iames*, *Purge your hearts yee hypocrites*: but what muſt be the purgation and receit which they muſt take? [*ſorrow and weepe.*] That man and woman that hath neuer done ſo, is not onely ſtayned with hypocriſie, but is a ſinfull hypocrite. All men by nature are full of deceit and guile, and till they ſit as Iudges vpon their owne ſoules, they cannot be cleanſed from the ſame; but when they haue once throughly ſifted themſelues, and by godly ſorrow laboured to purge their conſciences, as neere as poſſibly they can, from all ſecret ſinnes, then though they cannot ſay, I haue no ſinne, yet they may boldly ſay, I allow no ſinne: and therefore I am

aſſured

aſſured that I am no diſſembler: and that Gods iudgement ſhall neuer light on me, becauſe I haue preuented the ſame by abandoning thoſe corruptions which might procure his wrath and diſpleaſure againſt me.

2. Vſing the meanes.

Secondly, let vs vſe the meanes whereby our hearts may be made pure and vndefiled, namely, the word, Sacrament, and prayer: for though we mourne neuer ſo much, that is but as it were plowing of our hearts: if there be not good ſeede alſo ſowen thereupon, we cannot expect any crop of grace: all the ſorrow and affliction in the world, without that, can doe vs no good, but rather much hurt: therefore it is ſet downe in the Text, as a note of a true heart, in thoſe Iſraelites that came to receiue the Paſſeouer, *That they did ſeeke the Lord God of their Fathers*, in that meanes which he had ordained for the helping and healing of them: wherein if we can imitate them we ſhall ſpeed as they did, all our breaches ſhall be made vp, and all our deadly diſeaſes ſhall be thy degrees healed, and at length fully and perfectly cured. Thirdly, we muſt not onely haue recourſe vnto Gods ordinances, but ſet downe our reckoning before hand, that we ſhall aſſuredly finde the efficacie and powerfull operation thereof: and that God will not mocke and delude vs with vaine hopes; but looke what promiſe he hath made in his word, he will accordingly make good the ſame: and not one word ſhall fall to the ground of all the good things that he hath couenanted to beſtow vpon vs. And therefore (as we are exhorted in the former place to the *Hebrewes*) *Wee muſt draw neere in aſſurance of faith*, and then according to our faith it ſhall be vnto vs. And the like wee haue in the *Reuelation: I counſell thee* (ſaith Chriſt to the luke-warme *Laodiceans*) *to buy of mee gold tried in the fire, &c.* teaching vs heereby, that wee muſt highly eſteeme, and heartily deſire the holy things of God, and be at coſt to part with our corruptions, and make account that we ſhal not be diſappointed when we come thus affected vnto Chriſt Ieſus. And then he will enrich vs, that before were poore; and cloath vs that before were naked; and enlighten our eyes that before were altogether ſhut vp in blindneſſe and ignorance.

Note.

3. Expectation of a bleſſing.

Reuel. 3. 18.

Thirdly, heere is matter of conſolation for them that can approue

Vſe 3.

approue the ſinceritie of their hearts by the forenamed trials. Who before they dare preſent themſelues at the Lords Table, or preſume to aske any comfort from Ieſus Chriſt, doe firſt afflict themſelues: and before they intreat the Lord to bind them vp, doe firſt ſeeke to breake their owne hearts by inward remorſe and contrition for all their offences; and yet content not themſelues thus to breake vp the fallow ground of their hearts, but come vnto the Lord, as hee commaundeth them, to beſeech him to ſow his precious ſeede vpon them; and doe reſt and relie on him for the doing of it. Let ſuch bee of good comfort: for vndoubtedly the Lord will not ſend them emptie away: their labour ſhall not bee loſt, nor their hope be diſappointed; but they ſhall certainely haue good ſucceſſe, according to their expectation. 1. Becauſe they haue done what they could for their part. 2. *Hezekiahs* prayer ſtandeth in as good force yet ſtil, as it did at that time when it was made: and the ſame in effect is continually offered vp vnto God by many of his elect, for ſuch as are ſo humbled & fitted for that work: yea, and Chriſt Ieſus alſo in his owne perſon hath ſanctified and bleſſed that Sacrament, to all beleeuers that ſhall worthily partake of it vnto the end of the world: and therefore comming thus affected and prepared, they cannot miſſe of the promiſed bleſſing.

[*Though he be not cleanſed according to the purification of the Sanctuary.*] In theſe words hee preuenteth that feare and doubt of good ſucceſſe that might ariſe in their hearts for want of preparation: for the Law was, that no vncleane perſon ſhould haue any thing to doe with the Paſſeouer: Now diuers of them were in their vncleanneſſe, becauſe they had not time to purge themſelues according to the legall rites: therefore *Hezekiah* heere ſeeketh to helpe the matter, and in effect hee ſaith thus: I confeſſe Lord, there are diuers ceremoniall circumſtances wanting in our preparation to the Sacrament: but ſo the caſe ſtood with vs, that we knew not how poſſibly to helpe it, and therefore Lord be mercifull vnto vs in that regard. In that hee prayeth thus for them, albeit they had ſo failed in want of due preparation, that they might iuſtly haue beene cut off from Gods people, if they had had time to haue done better,

and

and had not this beene an extraordinary caſe: the doctrine hence ariſing, is this: that,

Doct.3. Failing in circumſtances of Gods ſeruice hinders not the bleſſing.

So long as we labour to keepe the ſubſtance of Gods worſhip, though we faile in ſome circumſtances thereof, he will be mercifull vnto vs.

If wee embrace the ſubſtance thereof willingly, and fayle in the circumſtances vnwillingly, God will neuer lay it to our charge. Examples will proue this more fully vnto vs. *Yee haue heard of the patience of Iob*, (ſaith the Apoſtle *Iames*) *and ye know what end God made with him.* Now if we read ouer the booke of *Iob*, wee ſhall finde, that there was in him a great deale of paſſion and diſtemper: and that he held out but verie weakly in a great part of the conflict: as when hee curſed the day of his birth, and conceiued hardly of the Lord, and vvas readie to diſpute and reaſon the matter with him: ſhewing much vnwillingneſſe to ſubmit himſelfe to thoſe ſtrokes which God had laid vpon him: for which he was iuſtly reproued both by *Elihu*, and alſo by the Lords owne mouth: yet becauſe he held out in the ſubſtance of godlineſſe, in the middeſt of all his woes and miſeries, and at the beginning thereof humbled himſelfe, ſaying; *Naked came I out of my mothers wombe, and naked ſhall I returne thither: the Lord hath giuen, and the Lord hath taken it: bleſſed be the name of the Lord:* as alſo afterward hee vſed many good and holy ſpeeches concerning his owne ill deſerts, and the righteouſneſſe of GODS proceeding, if hee ſhould deale in extremitie of iuſtice vvith him: and in the end acknowledged his fault, and deſired to lay his hand vpon his mouth: becauſe (I ſay) theſe good things were found in him, God paſſeth by his infirmities, and taketh notice of his patience, with high commendation thereof: Setting him forth as a patterne moſt worthie our imitation, when wee are preſſed downe with the weight of aduerſitie, as hee was. For the Lord in his wiſedome conſidered, that it was not through any ſtubbornneſſe, or rebellious diſpoſition that hee brake out in that manner: but through the violence of his affliction, and temptations, and through the ignorance and indiſcreete carriage of his friends, who dealt very vncharitably, and vnmercifully with him. In like manner is *Rahab* commended, as one that

Iames 5.11.

Iob.1.21.

by

Heb.11.31. Iames 2.25. by reaſon of her faith and workes, *periſhed not with them which obeyed not, when ſhe had receiued the ſpies peaceably.* Yet if wee looke into the ſtory, we ſhall eaſily diſcerne a great deale of infirmitie in that very worke of loue and mercy, by which ſhe got the teſtimoy of ſuch a notable faith: for ſhe bewraied much vnbeliefe in making a lie to preſerue the ſpies in ſafetie. *Then came men vnto me (* ſaies ſhee) *but I wiſt not whence they were. And when they ſhut the gate in the darke, the men went out, whither they went, I wote not: follow after them quickly, for you ſhall ouertake them.* Euery word ſhe heere ſpake, was falſe, and ſauoured of much weakeneſſe: and yet all this God takes no knowledge of, when he is to ſpeake of her, and of her faith, and loue. Indeed ſhe was but a new commer on, and had not beene inſtructed as yet what the danger of a lye was, &c. and therefore notwithſtanding her failing in that particular, ſhe *Iam.2.25.* is brought by the Apoſtle *Iames*, as an example of one that was iuſtified, (or made knowne to be a iuſt and righteous woman) by her workes: none other being reckoned vp, but thoſe which ſhe did at that time.

So the Angell (as is recorded in the Goſpell) rebuked thoſe *Luke 24.5. Mar.16.6.* good and faithfull women, for that *they ſought the liuing among the dead:* yet withall hee telleth them, *Be not afraid, ye ſeeke Ieſus of Nazareth that hath beene crucified.* As if he ſhould ſay, heere is your errour, that you ſeeke Chriſt where you ſhould not: hee is riſen againe, as he foretold you that he would: yet heerein doth your vprightneſſe appeare, that you hold out ſtil in the loue and profeſſion of Chriſt, euen now, when he is in ſuch diſgrace and diſlike, almoſt with all men: and therefore be not diſmaied, but heerein take comfort. Thus we may perceiue how fauourable the Lord is towards his children, that offend not vpon ſet purpoſe, and preſumptuouſly: but through Sathans inſtigation; or through humane frailtie, in which regard the Prophet *Micah* burſteth forth into an admiration of *Micah.7. Verſ.18.19.* his gracious dealing: *Who is a God like vnto thee, that taketh away iniquitie, and paſſeth by the tranſgreſſions of the remnant of his heritage? &c. he will returne and haue mercy vpon vs:* and why? *becauſe mercy pleaſeth him.* Verſ.18.

Vſe.1. This maketh for the confutation of their errour,

1. That

1. That thinke they haue no calling to come to the Sacrament, becauſe they ſee more and greater faults in themſelues, then they can eſpie, or then, indeed, there are in many other Chriſtians: and it may bee, more then heeretofore they ſaw in themſelues. They finde ſo much hypocriſie, ſo much pride, ſo much vaine glory and ſelfe-loue: ſuch blindneſſe of minde, drouſineſſe of ſpirit, deadneſſe of heart: ſuch vnwillingneſſe to heare, or read, or meditate; to pray, to receiue the Sacrament, to ſing Pſalmes, and the like, that they are wonderfully diſhartened, and begin to feare that God will in no ſort accept of them, if they ſhould come vnto the table of his ſonne. But they muſt take heed how they giue way to ſuch conceits, for the things aboue mentioned, doe not exclude them from hauing right vnto Chriſt Ieſus, and to his merits, and therefore ſhould by no meanes keepe them from the holy Sacrament,

See the reaſons in the former Sermon.

Doct. 9.

Vſe. 1.

But wee come farre ſhort of that that ſhould bee in vs. What of that? if you haue a ſight of your defects, and a mourning heart for the ſame, and a conſtant endeauour to get the graces that you want, and come to the Sacrament as ſoone as any other: yea if any haue cauſe to make haſt vnto it, you are one of them: for the more dangerous any ones ſickeneſſe is, the greater ſpeede he ſhould make to the Phyſitian: and the more grieuous any mans wound is, the more neede hath hee to haſten to the Surgion. Neyther is their abſenting of themſelues from the Sacrament, any meanes to better their eſtate, but the next way to keepe them in a bad caſe ſtill: Nay to make their condition farre worſe then it is, and to haſten the plagues of God vpon them. By the Law of *Moſes* it was determined, that all thoſe that were negligent to keepe the Paſſeouer, ſhould incurre the ſentence and cenſure of excommunication, if they were not in a iourney, hindred by inundations of waters, detayned by ſickeneſſe, or ſome extraordinarie accident of that kinde. Now if they were ſo ſtrictly bound to repayre vnto that feaſt, when it was to be celebrated at *Ieruſalem*, which was many miles diſtant from the greateſt part of them that were inhabitants in that land: how much more are men now tyed to attend vpon the celebration of the Lords Supper, ſeeing they neede not vndertake ſuch a tedious iourney,

Obiect.

Anſwer.

Inconueniences that ariſe from forbearing the Sacrament.

1.

Num 9. 13.

ney, but may haue it miniſtred vnto them neere at hand, and that with leſſe coſt (and yet a larger bleſſing) then they could in the dayes of the ceremoniall Law? ſurely if they doe neglect ſo great ſaluation, well they may eſcape the puniſhments of men, but they ſhall feele the ſtrokes of God, and ſhall be cut off from hauing communion with him, and with his ſeruants: they *ſhall beare their ſinne*, (as in that place the holy Ghoſt ſpeaketh) which otherwiſe by receiuing the Sacrament, they might haue diſcharged their conſciences of, and put it ouer vnto Chriſt accounts.

2. 2. Further, thoſe that by reaſon of their infirmities will forgoe that ordinance, doe greatly diſhonour God, and lay an hard imputation vpon him; as who ſhould ſay, that he were ſuch an extreame and rigorous Iudge, as will accept of none but of thoſe that haue attayned to a great meaſure of perfection.

3. Beſides, ſuch kinde of perſons doe as much as in them lyeth, proclaime themſelues to be hypocrites: for if they bee not ſuch, they haue a calling to partake of the Sacrament: as appeareth in this Text, by the prayer of *Hezekiah*, who doth in aſſurance of faith, (as the effect manifeſtly proueth) make requeſt for all ſuch as prepared their *whole hearts*, (that is, did their beſt endeauour with a true and ſincere heart) *to ſeeke the Lord.*

4. Laſtly, they giue very ill example vnto others, and expoſe themſelues to the cenſures of men, as contemners, or at leaſt, neglecters of Gods ordinance. And therefore in theſe regards, let all beware how they withdraw themſelues, when the Lord inuiteth them to ſuch a banquet.

Vſe. 2. Secondly, this is for inſtruction and conſolation both together: albeit we perceiue many blemiſhes, and great imperfections in our ſelues, yet let vs take the Lords offer, when hee calleth vs to his Table: and come with certaine expectation of good ſucceſſe, as well as thoſe that haue a greater meaſure of repentance, and of faith, and loue, then wee can attaine vnto. For Chriſt Ieſus the great ſhepheard and Biſhop of our ſoules, taketh order, that not onely his ſheepe, but his Lambes alſo may be fed. All the good grounds bring not forth

1 *Pet.* 2. 25.
Ioh. 21. 15.

forth a like quantitie of fruit: yet all agree in this ſubſtantiall point, that they bring forth good and ripe fruit: though ſome doe not yeeld the third part ſo much as others doe, yet they are grounds bleſſed by God, and reſpected of God. Hee that gained fiue talents, had the commendation of a good and faithfull ſeruant, and ſo had hee likewiſe that gained but two talents: ſo that euery one ſhall haue the prayſe of weldoing, according to the gifts and graces that God hath imparted vnto him. Indeede thoſe that doe moſt, and beſt, as they bring more glory to Gods name, ſo ſhall they haue larger reward from him: yet withall thoſe that haue fewer talents, and doe him leſſe ſeruice, ſhall not be diſpiſed, nor reiected, but according to their workes be accepted and recompenced: for one may be faithfull in a little, as well as in a great deale. Therefore let this be an incouragement vnto vs to draw neere vnto God in his worſhip: if we cannot come as well as we would, let vs come as well as we can, and bring thoſe talents which we haue: if we cannot make a long prayer, let vs make a ſhort: if we cannot crie feruently vnto the Lord, let vs ſigh that we cannot doe better: if we haue but a little faith, let vs pray with the man in the Goſpell, *Lord I beleeue, helpe mine vnbeliefe:* which if we can doe, the Lord wil be mercifull vnto vs, though wee be not fitted in euery reſpect according to that which is required of vs.

Matth. 13. 23.

Note.

Marke 9. 24.

But my wants are ſuch as I am afraid I ſhall faile, not onely in ſome circumſtance, but in the ſubſtance it ſelfe: and ſhall not onely receiue weakely, but altogether vnworthily; how then may we certainly know that our hearts are ſincere and vpright before the Lord?

Obiect.

Anſwer.

By theſe markes that follow.

Markes of ſinceritie.

First, if wee diſlike all ſinne in our ſelues and others, and deſire that all Gods graces might be wrought in our ſelues, and others. Hypocrites will allow foule faults in themſelues, and yet ſeeme to diſlike them, and much exclaime againſt them in others: whereas firſt they ſhould be humbled, and grieued for them in their owne ſoules, and then proceede to ſpeake againſt them in others.

1. A generall diſlike of ſinne, and liking of goodneſſe.

Againe, this hypocriſie is in our curſed nature, that, where-

Hypocriſie.

as

as we could wiſh that we might liue without offence, and that our names might be preſerued from reproach: yet wee ſhall finde a tickling delight in our ſelues, when we ſee the nakednesſe of others diſcouered, and their faults ripped vp to their diſgrace: that ſo their blacke may the more commend our white. And againe, we can be content to haue many good gifts and graces, and would not be much grieued if we could get all other that we want: yet wee are readie to be offended, that others ſhould be indued with the like, eſpecially that they ſhould goe beyond vs in doing good, and in receiuing prayſe ſutable thereunto. But this argueth great want of ſinceritie: and if we bee not humbled for theſe corruptions, it ſheweth palpable and groſſe hypocriſie; for *loue enuieth not*: but if wee carry an inward hatred of this euill diſpoſition that is in vs; and labour to abhorre and ſeeke to hinder all manner of ſinnes, as well in our ſelues, as in others; and in others, as well as in our ſelues: and on the other ſide, if we deſire to loue, and further good motions, and good actions, both in our brethren, and in our owne perſons; neither mocking, nor deriding, nor diſcouraging the hearts of Gods ſeruants from goodneſſe, this is a cleere caſe that we faile not in the ſubſtance of godlineſſe, but that our hearts are very vpright therein.

1 Cor 13.4. *Note.*

2. Growth in grace. Phil.3.14.15.

Secondly, if we indeauour ſtill to be better, and to doe better euery day then other: neuer ſtanding vpon that we haue done, but preſſing hard to the marke: this is an infallible note, that we are true-hearted. He that feeleth but a little faith, a little loue, a little repentance, &c. and would with all his heart haue them increaſed: and on the contrary, findeth much deadneſſe, much impatience, much fitneſſe for death, and much vnwillingneſſe to heare of the comming of Chriſt, much diſtraction on the holy Sabbath, &c. but would moſt willingly haue theſe corruptions diminiſhed; theſe very deſires, if they bring him to the conſcionable vſe of the meanes, are euident ſignes of a faithfull and well-affected heart.

3. Forgiuing.

A third rule of triall, is if from our hearts wee can forgiue, or at leaſt, deſire to forgiue thoſe that haue done vs wrong, eyther in vvord or deede, and are grieued at wrathfull, and malicious, and reuengefull thoughts and motions that doe

ſpring

ſpring vp in our hearts. *Forgiue* (ſaith our Sauiour) *and yee ſhall be forgiuen*: and therefore being able to doe thus in ſome ſmall meaſure, wee may be aſſured that the Lord is appeaſed towards vs, and that we are in his fauour, and therefore haue hearts without guile in his ſight: for a mercifull heart is alwaies a ſincere heart: whereas hypocrites are of a cruell, and implacable nature: ſo that when any iniury is done vnto them, eyther in truth or in their imagination, they will ſwell, and fret, and chafe, and vow, and proteſt, (or at leaſt determine and reſolue in themſelues) that they will not put it vp, but one way or other, at one time or other requite it at the full: euer an euill heart, is a proud and froward heart, and can endure nothing leſſe then wrongs and indignities. *Matth.6.14.* *Note.*

Therefore if God hath wrought ſuch a great worke in our ſoules, as that our hearts are inclined to forgiue and forget abuſes that are offered vnto vs, and we can pray for our enemies, and long for their conuerſion, and reconciliation; firſt vnto God, and then vnto vs; it is a notable teſtimonie that we are truly regenerated, and ſanctified in the inward, and outward man.

There are none but they are apt to be angrie with ſinne, eyther in themſelues, or others: but if we can ſpend our anger at home vpon the euils of our owne nature, and be more peaceable and quiet abroad; not ſtorming ſo much that others are ſo bad, as grieuing that wee our ſelues are no better; happy and bleſſed are wee that haue gotten ſuch a conqueſt of our owne hearts: wee may cheerefully, and comfortably communicate at the Lords Table, expecting from Chriſt Ieſus a further increaſe of all holy and heauenly graces. And albeit, others haue greater gifts, and fewer infirmities then wee; yet ſeeing we ioyne with them in the maine matters, wee ſhall be ioyned with them in the fruition of that bleſſing, which God vſeth to beſtow vpon his people; though we be but buds, yet being in the true vine, we ſhall receiue ſap, and iuyce from the roote as well as the fayreſt, and goodlieſt, and fruitfulleſt branches that are in it. And thus much for *Hezekiahs* prayer, and the parts thereof. *Note.* *Iohn 15.*

Now the ſucceſſe followeth to bee ſpoken of: *Verſe 20.*

And the Lord heard Hezekiah, *&c.* It being a prayer of faith that he made, for ſuch things as God hath promiſed, and for ſuch perſons as to whom the promiſe did belong, he receiueth an anſwere to his requeſt: for ſo it is ſaid, *the Lord heard* Hezekiah: that is, accepted and granted his ſuite: whence this doctrine may be gathered: that,

Doctr. 4. Prayers of faith granted.

The Lord doth accept, and will fulfill euery faithfull prayer that is made vnto him, eyther for our ſelues, or others.

For this fauour that he ſhewed to *Hezekiah*, and to them for whom he prayed, is written for our inſtruction & conſolation: to aſſure vs that vſing the like meanes, we ſhall finde the ſame good effect that they did. This is pomiſed in the Epiſtle of *Iohn*, where the words of this Text are expounded, and the doctrine confirmed, *This* (ſaith he) *is the aſſurance that we haue in him, that if we aske any thing according to his will he heareth vs.* But what is to be heard? he telleth vs in the next verſe, *if we know that he heareth vs, whatſoeuer we aske, we know that we haue the petitions that we haue deſired of him.* This Gods children may build vpon, that if they aske of God, lawfull things, for righteous perſons, in that manner as the word preſcribeth, they ſhall haue a comfortable anſwere, and ſpeede according to their hearts deſire.

1 *Ioh.* 5.14.15.

Reaſon. It is muſicke to God to heare Chriſtians prayers. *Cant.* 2.14.

The reaſon heereof is, becauſe God is delighted with the faithfull ſupplications of his deare children, as may be collected from the words of Chriſt to his ſpouſe in the ſongs of *Salomon, Shew me thy ſight, let mee heare thy voyce: for thy voyce is ſweete, and thy ſight is comely.* So that there is reaſon, why Chriſtians ſhould looke vp to God, rather then be beholding vnto men, and that they ſhould vtter their complaints before his throane, rather then before mens iudgements ſeate: for whereas they many times cannot away with vs and our ſuits, God delighteth to looke vpon vs; and there is no melodious harmony ſo pleaſant in our eares, as a prayer proceeding from an humble and broken heart, is in the eares of the Lord of hoaſts. Let vs preſent our petitions with our ſoules full of griefe, and our eyes full of teares vnto men, and we ſhall bee tedious and troubleſome vnto them for the moſt part: as the woman of *Canaan* was vnto the diſciples: *Send her a-*

Mat. 15.23.

way

way, (ſay they to our Sauiour) *for ſhee cryeth after vs*: But Chriſt hath no greater ioy, then to heare and relieue ſuch worthy beleeuers as ſhe was, that can ſpend ſo many holy prayers vpon him, after ſo many repulſes as ſhe had receiued. Now ſith it is a thing ſo well pleaſing vnto him, hee cannot but grant and ſatisfie the deſires of ſuch as faithfully and feruently call vpon him. *Note.*

Heere may that folly, and wretched vnbeliefe that is in our nature, bee iuſtly reproued; which appeareth in this, that we are readie to runne to any one, rather then vnto God; and to ſeeke to them that are not able, or not willing to heare and helpe vs, rather then vnto the Lord that hath ability and readineſſe to doe both. *Iames* blameth thoſe to whom hee writeth, for that they would be in wants, *Yee luſt, and haue not, &c. ye fight and warre, and get nothing*, and what is the reaſon? *becauſe ye aske not.* As if he ſhould haue told them, you need many things, and ſo you are likely to doe ſtill, except you take a better courſe: for the way to obtaine good things, is not to luſt after them, and to brawle and contend for them, but to become petitioners vnto God for them. If children will be ſo fooliſh, ſo ſloathfull, or ſo proud that they will not ſue to their louing and kinde parents that haue abundance, for things neceſſary, it is iuſt they ſhould goe without them, and endure the ſmart of their owne folly and ſtubbornneſſe: and the like may be ſaid of vs; if our neceſſities ſpirituall and corporall bee many and great, and we wil not bemone our caſe vnto our heauenly father that is all-ſufficient to helpe vs, and moſt willing to accept of vs, and to relieue vs in all our diſtreſſes, it is a righteous thing with the Lord, that we ſhould liue and die in our miſeries and calamities, and ſo ſuſtaine the due puniſhment of a wretched diſtruſtfulneſſe, and ſluggiſhneſſe in not repayring vnto him. *Vſe. 1.* *Iames 4. 2.* *Note.*

Secondly, heere is matter of maruellous great comfort to them that betake themſelues to this courſe that *Hezekiah* did. The Lord will not deceiue them, nor ſhut out thoſe ſupplications that they make before him: but (according as they intreat of him) where their faith is weake, he will ſtrengthen it: where their repentance comes ſhort, he will perfect it: where *Vſe. 2.*

their loue is cold, he will increaſe it: and in a word, where any good thing is wanting, he will ſupply it.

Note. If *Hezekiah*, praying for ſuch a great multitude, which had beene monſtrous Idolaters, and had continued long time in their Idolatrie, heaping vp one abhomination vpon another, and now came to the Sacrament, not of their owne accord, but by the intreatie and perſwaſion of *Hezekiah* and his Princes, and being thus come, failed much in the preparation vvhich they ſhould haue made: if hee, I ſay, had ſuch good and gracious hearing from the Lord, things ſtanding as hath beene ſaid; then how much more may wee expect mercy from him, when we intreat for our ſelues, who (through Gods wonderfull reſtraint, and gracious prouidence) haue not fallen into ſuch notorious euils, nor into ſuch grieuous and monſtrous offences, as they had done? eſpecially if wee haue this witneſſe vnto our ſoules, that we come voluntarily, and (in ſome degree) preparedly, vnto the myſteries of ſaluation: and are ſo farre from looking for intreatie or exhortation thereunto, that (through Gods grace and goodneſſe) wee would not be reſtrayned from it for any worldly gaine.

[*And healed the people.*] For the vnderſtanding of this, wee muſt know that ſinne maketh a wound, and that the word and Sacrament, are meanes, and plaiſters, as it were, to heale the ſame, if they be rightly applied and bleſſed vnto the receiuers of them.

In that they found this good effect vpon the eating of the Paſſeouer, and *Hezekiahs* prayer made for them: the doctrine hence to be learned, is, that

Doct. 5. The vertue of the Sacrament. The Sacrament worthily receiued, doth heale and cure. For whence came their healing in this place, but from the vertue of the Sacrament bleſſed vnto them, at the earneſt requeſt of that holy king? He telleth vs not the particular euils, of which they were healed, becauſe we ſhould conceiue, that they were in afore perfectly and thorowly cured of all. Firſt, of the euils that were in their ſoules: they were pardoned, their conſciences quieted, and their hearts bettered: ſo that they had a greater diſlike of their owne corruptions, & of Satans temptations, and more power to withſtand them, and to ouercome them.

them, then formerly they had. Then for outward euils, if there were any ſickneſſe, or weakeneſſe, or any other croſſes or calamities vpon them, they had the ſame eyther quite remoued, or at leaſt ſweetned, and ſanctified vnto them, for their profit and comfort. For this is the ſubſtance of the couenant (whereof the Sacrament is a ſeale) made vnto penitent perſons: *Ezek.* 36. which hauing beene ſpoken of before, it would be needleſſe at large to repeat the ſame things againe. Onely in briefe, for the vſe of this point, let vs hence learne to make full account of this healing, when the Lord ſhall pleaſe to make vs partakers of the bodie and bloud of his deare ſonne. For then that ſeede is caſt vpon euery faithfull heart, that will ſpring vp in due ſeaſon vnto euerlaſting life, and yeeld vs ſuch fruit as we ſhall haue great cauſe to reioyce and to magnifie the name of the Lord, who hath done ſuch great things for vs. *Vſe.*

Let vs then looke for much, and we ſhall haue much. *Open thy mouth wide* (ſaith the Lord) *and I will fill it.* Therefore when we behold with our naturall eye, the bread broken, and the wine powred forth, and offered vnto vs by the hand of the Miniſter; let vs lift vp the eye of our faith, and looke vpon Chriſt Ieſus, who is as it were held forth vnto vs by the hand of the Trinitie, being broken with many ſorrowes and terrors, in bearing his fathers wrath, and vndergoing the puniſhment due vnto vs for our hainous tranſgreſſions: and powring forth his precious bloud to ſatisfie the Lords iuſtice, and to pacifie his diſpleaſure conceiued againſt vs, & as we with our bodily hand doe receiue the outward elements, ſo let vs by the hand of faith lay hold of our Lord & Sauiour, and of all his merits: aſſuring our ſelues that as the bread and wine are made one ſubſtance with vs; ſo is Chriſt Ieſus in a ſpirituall manner made one with vs, and we with him; he being the head, and we the members; he the vine, & we the branches, &c. And further let vs vndoubtedly beleeue, that as by bread and wine our naturall ſtrength is increaſed, and our weary bodies, and languiſhing ſpirits refreſhed: ſo by thoſe heauenly miſteries daily applied, our inward man ſhall be confirmed, and our hearts ſooner or later comforted and reuiued. And therefore in aſſurance of faith we ſhould ſtirre vp our ſoules to reioyce and prayſe the Lord, giuing vnto *Note.*

him the glory of his truth, in reſting vpon him for the performance of all his promiſes made vnto vs through Chriſt Ieſus: and concluding euery one in his owne heart: though my knowledge be but ſmall, it ſhall be increaſed: though my memorie be weake, it ſhal be confirmed: though my affections be out of order, they ſhall be rectified: though my frailties be many, the number of them ſhall be diminiſhed: and though my graces be but few and feeble, they ſhall be augmented, and ſtill further ſtrengthened. I ſhall haue Chriſts power to inable me to do good, and to reſiſt euill: his wiſedome to direct me in the right way, and to cauſe me to decline from all by-pathes: And in a word, his good ſpirit to worke all my workes for me, and to perfect all heauenly vertues in me.

And when, after we haue beene at the Lords table, we finde any ſinfull motions ſtirring within vs, let vs reaſon thus: Did I not lately receiue the Sacrament, for the curing of my ſoule? and did not God grant it vnto me as a ſeale and pledge, that he would *take away my ſtony heart, and giue vnto me a fleſhy heart?* Why then ſhould I yeeld vnto my corruptions? Nay, I will not doe ſo, but reſiſt and ſtriue againſt the ſame, and vrge the Lord with his owne couenant ſealed vnto mee in the Sacrament.

Ezek. 36.

So likewiſe, when we ſee our manifold imperfections in Gods ſeruice; our want of loue and good affection vnto his ſeruants; our inabilitie to beare croſſes, and the like: let vs repaire vnto the Lord, and beſeech him that is true and faithfull in all promiſes, that he will make good his word vnto vs in thoſe particulars, giuing vs ſtrength to doe what he commandeth vs, and to beare with profit whatſoeuer he layeth vpon vs. Which if we can doe, ſo often as we come vnto the Lords Table, we ſhall receiue great helpe and comfort againſt all our ſinnes and ſorrowes, and be much ſtirred vp to loue and praiſe the Lord, for the continuance and increaſe of his heauenly graces and bleſſings, which we ſhall ſurely gaine by the right vſe of this his holy ordinance.

FINIS.

The

THE FIFTH SERMON of the Lords Supper.

ISAIAH. 55. 1. &c.

Verſe 1. *Hoe, euery one that thirſteth, come yee to the waters: and yee that haue no ſiluer, come, buy, and eate: Come, I ſay, buy wine, and milke, without ſiluer, and without money.*

2. *Wherefore, doe yee lay out your ſiluer, and not for bread; and your labour, without being ſatisfied? Hearken diligently vnto me, and eate that which is good, and let your ſoule delight in fatneſſe.*

3. *Incline your eares, and come vnto me: heare, and your ſoule ſhall liue.*

IN the Chapter immediately going before, the Prophet from the Lords owne mouth pronounceth many gracious promiſes to his afflicted Church, bidding them reioice in regard of the deliuerance that the Lord ſhould worke out for them, and the many & wonderfull bleſſ[illegible] that he ſhould beſtow vpon them: ſhewing them (to the intent they might giue more credit vnto his words) that he that made them is their husband, & their redeemer, euen the Lord of hoſts; who *Verſe* 4.
though he had forſaken them, and ſcattered them for a little 7.
while, yet with great compaſſion would he gather them: and
though he hid his face in anger for a moment, yet with euerla- 8.
ſting mercy would he haue compaſſion on them: & that they
might make no doubt thereof, he confirmeth his promiſe with
an oath, ſaying, as I haue ſworne that the waters of *Noah* ſhould 9.
no more goe ouer the earth: ſo haue I ſworne that I will not

be angrie with thee, nor rebuke thee, *viz.* in wrath and displeasure: and therefore he breaketh out into a patheticall and
11. sweet compellation, saying, O thou afflicted, and tossed with tempest, that hast no comfort: behold I will lay thy stones with the Carbuncle, and thy foundation with *Saphyres*: that is, I will make of thee a precious building for my selfe. And as
13. for their children, hee saith, that *they shall be all taught of God, and enioy peace:* and bee farre from oppression, and from the feare of oppressors. And howsoeuer the enemy would be stirring now and then, yet (saith God) it shall be without me: and whosoeuer shall gather himselfe in thee, against thee, shall fall: and that, because all instruments of crueltie that could come against them, were ordered by the Lord, as being
17. his by right of creation: and therefore no weapons made against them, should preuaile. And this he doth not appropriate to them onely: but saith it is the heritage of the Lords seruants, which they haue right vnto in all ages: and he addeth a reason, saying their righteousnesse is of mee: q.d. that which their enemies strike at, is the godlinesse and goodnesse of my children: now that proceedeth from me, and therefore I haue cause to stand for them that carry mine owne image.

Hauing thus declared what treasures were laid vp for them through the rich mercy of God in Christ; he commeth in this 55. *Chap.* to exhort them to lay hold of Gods gracious offer.

* And because they we not so sensible nor capable of such spirituall promotions as they should be, therefore doth he goe about to waken their drowsie consciences, and to stirre vp their sleepie affections to embrace the mercies offered vnto them, and for that end doth make as it were a proclamation, [*Hoe euery one*] as if he should haue said, are not these things to bee thought of? are they not worth the looking after? shake off the sluggishnesse of your flesh, and consider well of the excellency of them, and bethinke your selues how you may attaine vnto them, and that he might more easily draw them hereunto, he sheweth what kinde of people the Lord requireth that they should be, *viz.* [*thirstie,*] that is, so pained with their sinnes and wants, and with a desire of a supply from heauen, as those that are exceeding drie are with thirst, & with a longing for drinke, whereby

whereby that appetite of theirs may be quenched and allayed: none haue a calling to come, nor ſhall haue comfort by comming vnto Gods ordinances, but onely ſuch. Hauing ſhewed what they muſt be, in the next place he telleth them what they muſt doe [*come ye to the waters,*] that is, vnto Chriſt, as hee is offered in the word and Sacraments: for he is *the well of the water of life,* which is propoſed and offered vnto all that *thirſt, Reuel.* 21.6. Now to the intent that they might not deceiue their owne hearts, he exhorteth them to ſhew forth their ſpirituall thirſt by the effect, *come and buy:* ſignifying vnto vs thus much, that euen as thoſe that are naturally hungrie and thirſtie will ſeeke for reliefe where it is to be found, and if they cannot otherwiſe get meat and drinke, they will be well content to part with their money for the obtayning thereof: euen ſo it is with ſuch as haue a ſpirituall appetite, they will be at coſt to buy the graces of the holy Ghoſt: not that men haue any thing to giue which is valuable thereunto, but they muſt part with their ſins (as afterward ſhall be more fully declared) which the Lord will take for good and ſufficient payment. Then further as they muſt *buy,* ſo muſt they *eat* and *drinke*: for otherwiſe they might die through hunger and thirſt, albeit they had great plenty of refreſhing before them: now this eating muſt be by faith; for thereby we feed on Chriſt, as is euident in the Goſpell of *Iohn, chap.* 6. for without this we can draw no vertue at all from the word or Sacraments, or any of Gods ordinances: theſe then are the things required of thoſe that are thirſtie, *viz.* diligence in comming, coſt in buying, and faith in eating.

Now leaſt they ſhould feare that they ſhall not finde full refreſhing when they come vnto Chriſt in the vſe of his meanes, he preuenteth that doubt by ſhewing that the Lord would fit euery mans turne according to their ſeuerall neceſſities: ſome haue ſorrowfull hearts; for ſuch he hath *wine* to comfort them: ſome are babes; for ſuch he hath *milke* to nouriſh them: others are feeble and weake; for ſuch he hath *bread* to ſtrengthen them: others looke after their commoditie; to ſuch he ſaith, *eate that which is good*: and laſtly, others reſpect their pleaſure; and to them he ſaith, *let your ſoules delight in fatneſſe.* q. d. Heere you ſhall finde ſuch pleaſant things as ſhall fill your

ſoules

Obiection. ſouſes with delight and contentment. Indeed things that are offered (will ſome ſay) are very precious and much to be deſired, but my vnworthines is ſuch, that I am euen diſcouraged to ſeeke for them.

Anſwere. You neede not be ſo: for you are bid, *come and buy wine and milke, &c. without ſilver, and without money:* though you be neuer ſo meane and beggarly in regard of any merits of your owne, yet you ſhall ſpeede neuer the worſe: for this onely is required of you, if you ſhall come with a ſight and feeling of your wants, and with an earneſt deſire to haue them ſupplied. But becauſe men are wonderfully hindred from the zealous purſuite of holy things by their owne corruptions, and the loue of this preſent euill world, therefore he diſſwadeth them therefrom, ſaying, *Wherefore doe you lay out your ſilver, and not for bread, and your labour without being ſatisfied?* q. d. there is none of you but would willingly haue your hearts ſtrengthened and comforted, and throughly contented: but theſe earthly things will not doe it, for they are all *vanitie and vexation of ſpirit*, and therefore it is a great folly for you ſo much to buſie your ſelues about the ſame as you doe.

Now that which he deliuered in figuratiue ſpeeches in the firſt verſe, and part of the ſecond, he vrgeth in plainer tearmes afterwards, ſaying, *Hearken diligently vnto me, Encline your eares, and heare*, q. d. though you finde great dulneſſe and ſlackneſſe in your nature, yet vſe a holy kind of violence, and conſtraine your eares to hearken: and what then? *your ſoules ſhall liue*, to wit, both the life of grace, which before they were vtterly deſtitute of, and alſo the life of glory, which neceſſarily followeth vpon the former.

The drift then of theſe words is to ſtirre men vp to embrace the ſauing graces of Chriſt, as they are offered and ſhall be giuen in his ordinances, where is declared:

1. What they muſt doe, *viz.* get a thirſtie and hungrie ſoule, and ſhew it forth by comming to the *waters*, by buying ſpirituall food, and by eating thereof.

2. Reaſons why they muſt doe ſo.

1. The firſt taken from the ill ſucceſſe that would follow if they did not ſo: they ſhould ſpend their mony & labour in vaine.

2. The

2. The ſecond from the ſingular benefits that would redound vnto them if they did ſo: all their wants ſhould be ſupplied, and their ſoules ſhould liue euerlaſtingly. *.

[*Hoe, euery one that thirſteth.*] In that he calleth none to partake of the holy things of God, but thoſe that are thus affected. The doctrine is: that,

The thirſtie ſoule alone hath intereſt in the graces of God, and ſhall reape benefit by the meanes of grace. *Doctr.*

Thoſe onely that feele their owne barrenneſſe and emptineſſe, and highly eſteeme, and heartily deſire the mercies of God, through the merits of Chriſt, they onely, I ſay, haue right vnto, and ſhall haue a portion in the ſame. Therefore when *Dauid* would perſwade God to bring him againe to the aſſemblies of the Saints, where he might enioy the meanes of comfort, and of ſaluation, he vſeth this as a forcible argument, *My ſoule thirſteth for God, euen for the liuing God: when ſhall I come and appeare before the preſence of God?* and againe, *My ſoule longeth; yea, and fainteth for the courts of the Lord, &c.* Onely thirſtie ſoules finde refreſhing from Gods ordinances. *Pſal.* 42. 2. *Pſal.* 48. 2.

Now the reaſons of this point are theſe: *Reaſons.*

Firſt, no man hath any warrant to reſort vnto the meanes of godlineſſe, but onely ſuch as were before mentioned: for, thus the Lord inuiteth men vnto him: *Let him that is a thirſt come: and let whoſoeuer will* (namely, that is ſo qualified) *take of the waters of life freely*: ſo that none are bidden gueſts, but ſuch as haue thirſtie ſoules. 1. Elſe no commandement. *Reuel.* 22. 17.

Secondly, none elſe haue any promiſe of ſpeeding well, if they ſhould come: for thus goeth the promiſe, *I will power water vpon the thirſtie, and flouds vpon the drie ground.* Till then, we can neuer haue aſſurance of any benefit by Gods ordinances: but when once we come with a longing heart, that doth as it were gape and enlarge it ſelfe to take in the raine of grace, as the drie ground doth to receiue the ſhowres that fall vpon it, then though we be neuer ſo thirſtie, wee ſhall be fully ſatisfied; and though wee be neuer ſo drie and barren, we ſhall be made to flouriſh and grow as the graſſe, and as the willowes by the riuers of water: and that none other can grow in grace, or gather any ſpirituall ſtrength by the meanes, it is euident in the Epiſtle of *Peter*, where he exhorteth them in this manner, 2. No promiſe. *Iſa.* 44. 3.

As now borne babes desire the sincere milke of the Word, that yee may grow thereby. q.d. You may repaire vnto the word as often as you will, and giue as diligent care as you can: but you shall neuer get any inward growth of grace thereby, vntill you bee as sharpe set for the foode of our soules, as little children are for their mothers milke: but when once you attaine to such an eager desire of goodnesse, then you shall grow from a little measure of strength, to a greater, and still increase in the inward man, as children doe in the outward: and finde a progresse in grace as they doe in nature.

3. No fitnesse. Thirdly, as those that are destitute of this spirituall thirst, haue no commandement, nor promise from God: so neither haue they any fitnesse in themselues, because they want that principall grace, which doth fit men for the entertayning of God holy spirit, (which alone maketh Gods ordinances effectuall) to wit, Humilitie; which proceedeth from a sense of our owne miserie, and a sight of Gods mercie: now where this is wanting, there is no place for God graces: *For God resisteth the proud, and giueth grace,* onely, *to the humble.* Let a man bring vnto the word neuer so good a wit, capacitie, and memorie, hee shall neuer take profit by hearing, till hee get a broken heart, and an humbled spirit: but God will euer resist and crosse, and thwart all his endeuours; because if he should get any benefit by the Gospell, hee would haue no minde to ascribe the glory thereof vnto God, to vvhom it is wholly due; but to himselfe, to whom no part thereof doth belong.

Iames 4.

Note.

Vse. First, for terrour vnto such, as haue no manner of appetite, eagernesse, nor earnestnesse for spirituall things, but are altogether bent for profit, and pleasure, and credit, and promotion, &c. which carnall desires doe vtterly kill their appetite vnto better things: and extinguish or banish all good motions and affections that doe any time arise in their hearts. These wretched men are in a wofull case; for they rush vpon the holy things of God, without any commission; and therefore without expectation of good from them. And howsoeuer they may talke and brag of their profiting by the word, yet God that seeth and searcheth their hearts, esteemeth of them,

but

but as of dogs and ſwine, that prophane his holy things. If they would bee partakers of the water of life, they muſt bee thirſtie: and if they would eate of the bread of life, they muſt be hungrie: otherwiſe, though they be preſent in the congregation, and heare the word preached, and ſee the wine powred out, and the bread broken before their eyes at the celebration of the Lords Supper, yet they can haue no hope that they ſhall haue one drop of Chriſt his bloud, to waſh away their ſins, but may rather expect the viols of his indignation, to deſtroy their bodies and ſoules: and it is a iuſt vengeance of God vpon ſuch prophane and irreligious perſons, that when they come to the Sermons and to the Sacrament, they get no good, but rather much hurt thereby: and haue their luſts ſtronger, their hearts harder, and their mindes farre more blinde and vncapable of any good knowledge, euery day then other.

But what is the reaſon heereof? (may ſome demaund.) Is not the word of God mightie to beate downe the ſtrong holds of the deuill? and is not the Sacrament powerfull in operation, and able to worke great things?

Yes they are ſo: and why then haue ſuch no profit by them? becauſe they are abuſers and prophaners, and not meete receiuers of the ſame: becauſe they come not with any preparation, or deſire of a bleſſing vpon the meanes, but for cuſtome and faſhion, that they might not ſeeme to be ſo bad as indeed they are: nor to ſet ſo light by the holy ordinances of God as in truth they doe.

Secondly, for inſtruction. If wee would bee welcome to Chriſt Ieſus, when hee inuiteth vs to feaſt with him, then let vs get a good ſtomacke to feed on ſuch cheere as hee offereth vnto vs. Otherwiſe, if we glut our ſelues before wee come to his table, and be onely looking on thoſe dainties, on which others are feeding, it will not bee well taken at our hands, but wee ſhall be as diſtaſtefull vnto the feaſt-maker, as his prouiſion is vnto vs: and thoſe things vvhich are vnto others the ſauour of life vnto life, ſhall proue vnto vs the ſauour of death, vnto our eternall deſtruction, if our repentance doe not preuent Gods iudgement. If Gods owne children comming careleſly *Vſe. 2.*

leſly and vnpreparedly cannot eſcape Gods hand, 1 *Cor.* 11. then what ſhall become of thoſe vngodly ones, who come not onely negligently, but altogether prophanely: and ſo defile the ſacred ordinances of God? (*for vnto the vncleane, all things are vncleane*) ſurely if iudgement begin at Gods houſe, there is nothing remayning for vngodly men, but a fearefull expectation of wrath and vengeance to be powred out vpon them in full meaſure. In which regard it ſtandeth vs vpon to looke vnto our hearts before hand: and to the intent we may come with this ſpirituall appetite, the want whereof is ſo offenſiue vnto God, and dangerous vnto vs, let vs vſe all good meanes for the obtayning of it: as

Meanes to get a ſpirituall appetite.

I. Allow no ſin. 1 Pet. 1. 2. *Note.*

Firſt, to purge away that which may annoy our ſtomacke and kill our appetite: and what that is *Peter* telleth vs when hee ſaith; *Wherefore laying aſide all malicionſneſſe, and all guile, and diſſimulation, and enuie, and euill ſpeaking, as new borne babes deſire the ſincere milke of the word, &c.* As if he had ſaid, ſo long as you giue place vnto, and delight in any euill; ſo long as you carry a bitter and enuious minde againſt your brethren, or an hypocriticall and diſſembling heart towards God, and ſuffer your euill affections to breake forth into euill ſpeeches; ſo long you can neuer delight in, nor be very deſirous of the pure word of God, and therefore cannot poſſibly grow in the knowledge and practiſe of the ſame. And therefore when we finde in our ſelues dulneſſe and deadneſſe, and vnwillingneſſe vnto good duties; let vs conclude for a certainty that we ſtand in need of Phyſicke for the purging of our ſoules: for ſinne worketh on our hearts, as ill humours doe in our ſtomackes; it maketh vs to loath all ſpirituall food, and all meanes of refreſhing. And this take for an vndoubted truth, which though our mouthes will not confeſſe, yet our hearts muſt needs acknowledge: when we haue no deſire to heare the word preached, or to receiue the Sacrament when it is to be adminiſtred, there is ſome ſinne or other not thorowly repented of, which ſo cloyeth the ſoule, that it cannot delight in thoſe holy exerciſes: and as our hearts are more purged by godly ſorrow, ſo will our hunger and thirſt after righteouſneſſe, and the meanes thereof, be ſtill increaſed in vs. This then is the firſt

Matth. 5.

rule

rule that we muſt obſerue for the getting of ſpirituall appetite, *viz.* to put away the practiſe of all groſſe euils, and the allowance of all infirmities, great or ſmall.

A ſecond is, that we muſt endeauour to know our owne miſery, what we are by nature, and by deſert, in regard of our great and grieuous offences: that ſo being poore in ſpirit, we may ſigh & cry for grace; whereas thoſe that are proud in ſpirit care not for it. Wee ſee this by common experience, that the perceiuing and feeling of grieuous and dangerous diſeaſes and diſtemperatures in the bodie, will driue men to the Phyſitian to intreat for phyſicke, that ſo their ſickneſſe may be cured: and in like ſort, the diſcerning and diſcrying of the loathſome and noyſome corruptions wherewith our ſoules are infected and indangered, will driue vs vnto the Lord to craue mercy and grace from his owne meanes, that our iniquities may be fully pardoned, and our ſinfull nature ſoundly healed. For when nothing is more irkeſome vnto vs, nor more feared of vs then ſinne; then nothing is more deſireable with vs, nor more deſired of vs then grace. 2. See thy miſery.

Eſpecially, if (in the third place) we conſider the excellency thereof: how it bringeth with it freedome from all euill: both from the guilt of ſinne, and from the power and puniſhment of ſinne: and withall the enioyment of all bleſſings needfull for body or ſoule, for this life, or that which is to come. If (I ſay) the ſetled meditation heereof doe once ſinke into our hearts, it cannot but ſet our affections on fire, with an ardent and earneſt deſire of the ſame. Nothing makes vs ſo weake and cold in hearing the word, or communicating of the Sacrament, as that we haue not ſufficiently taſted how good the Lord is. And thus much of the meanes of getting a ſpirituall appetite. Now it followeth. 3. Conſider the excellency of grace.

[*Come, I ſay, buy wine, and milke.*] And verſe 2. [*Eate that which is good, and let your ſoules delight in fatneſſe.* The drift of all theſe borrowed ſpeeches is to ſhew that God offereth vnto all, and will beſtow vpon the faithfull that ſeeke vnto him, ſuch ſpirituall good things, as ſhall much comfort, and refreſh their hearts, and make their ſoules as it were fat & well liking. Whence ariſeth this doctrine: that,

Whoſoeuer

Doctr. 2. Vll the wants of the faithfull supplied by Christ.

Whosoeuer commeth to Christ Iesus in the religious vse of his ordinances, shall haue all his wants supplyed, be they neuer so many, and neuer so great. Are they thirsty? he hath water of life for them. Are they hungry? hee hath all variety of dainties to refresh them. Are they babes? heere is milke to feede vpon. Are they strong men? yet wearied out with afflictions and temptations? here is bread that will strengthen their fainting hearts. Are they heauy and pensiue? here is wine to glad their sorrowfull hearts. In a word, Christ Iesus hath plentifull prouision of all sorts, and would haue vs eate that which is best for vs; commanding that our soules should delight in fatnesse, and in the good things that he offereth vnto vs.

Ezek. 34. This doctrine is further illustrated and proued vnto vs out of *Ezekiel:* where the Prophet hauing sharpely reproued the shepheards of *Israel*, that fed themselues, and not their flockes, that did not strengthen the weake, nor heale the sicke, &c. hee promiseth that God will set a shepheard ouer them, euen Christ
15. Iesus, *verse* 23. who should performe these two things: *viz.* feede his sheepe, and bring them to their rest: then he vndertaketh in all their miseries and distresses to looke vnto them,
16. *I will* (saith hee) *seeke that which is lost, &c.* where obserue how he frameth his remedie to their necessitie: some haue lost themselues, and as silly sheepe, would wander vp and downe, and neuer returne to their shepheard againe, but become a prey to the enemies of their soules: those he will *seeke*, and not loose any of them, whom he hath so dearely bought. Some are as it were driuen away by strong corruptions, and violent temptations: those he *will bring againe*, though they be carried neuer so farre. Others haue beene crushed and broken with many sorsowes and miseries, euen with one breaking vp one another by reason of their owne sinnes: those he will *binde vp*, and cure all their wounds. Others againe are weake and full of imperfections: those *he will strengthen* by the power of his might, and at length make them strong men in Christ. So that we see, euery one according to his need, shall receiue comfort and reliefe from him: and there are reasons hereof.

Reasons.

1. Hee is able.

The first is taken from the infinite power of Christ, vvhereby hee is able to saue and to succour his people, whatsoeuer their

their eſtate be. If the firſt *Adam* being onely man, were able to deſtroy and ouerthrow all mankinde: then much more is the ſecond *Adam*, being God and Man, of ſufficient power to recouer his elect: eſpecally ſeeing that the meanes he vſeth are farre more forcible to repayre our breaches then *Adams* means were to make them: and more effectuall to worke out our happineſſe and ſaluation, then his were to procure our miſery and deſtruction.

The ſecond is taken from his readineſſe, being euery whit as willing as he is able to doe this for vs. As God the Father gaue him a charge, ſo he vndertooke it, and accompliſhed the *worke which he gaue him to doe*: It was his fathers will that hee ſhould ſaue his people, and he willingly performed whatſoeuer was required of him in that behalfe, and therefore before he yeelded vp the ghoſt, he vttered theſe words, *It is finiſhed*: ſignifying that hee had gone thorow with that painefull worke which the Lord had impoſed vpon him: now hauing done the greateſt for vs, he will not faile vs (we may be well aſſured) in ſmaller matters, which depend vpon the former. Hee that was willing to giue his bloud for vs when we were his enemies, will denie no good thing now we are his friends, yea true members of his owne bodie.

2. He is readie.

Iohn 17.4.

Iohn 19.30.

Thirdly, he is alſo infinite in wiſedome, and therefore able to finde out the beſt way, and to determine of the fitteſt time (with all other circumſtances) to relieue and comfort vs. There is many times, ſuch confuſion in the mindes, ſuch hardneſſe in the hearts, ſuch blemiſhes in the names, ſuch weaknes vpon the bodies, and ſuch wofull breaches in the eſtates of Gods ſeruants, that no man, nay, nor all the men in the world, know how to redreſſe the things that are amiſſe: but if it pleaſe our Lord Chriſt Ieſus to take the cure in hand, nothing ſhall bee found too difficult for him: but that which ſeemeth impoſſible in the eye of reaſon ſhall appeare not onely poſſible, but very eaſie vnto him, and therefore in all theſe reſpects it muſt needs be a certaine truth, that thoſe that ſeeke to him, and wait vpon him, ſhall in due ſeaſon be receiued, and relieued according to their need.

3. He is infinitely wiſe.

Which may be an encouragement vnto vs, whatſoeuer our *Vſe.* 1.

wants and neceſſities be, to make Chriſt our refuge, and to flie vnto him for a ſupply: if we come to wiſedomes feaſt, we ſhall finde all things prepared that may be for ſtrength, or for de-
Pro 9.2. light: if we be hungry, our Sauiour will ſatisfie vs with good things, and neuer ſend vs empty away: if we be babes, he hath milke for vs: if we be of greater growth in Chriſtianity, hee hath ſtronger meate for vs.

2. Secondly, let vs therefore labour to be meete gueſts for this heauenly banquet: which that we may be, let vs obſerue the directions giuen vs in this Text: *viz.* that we muſt firſt come, ſecondly buy, and thirdly eate.

* Firſt we muſt come, to wit, vnto thoſe places, and vnto thoſe meanes where we may receiue refreſhing: euen as *Iacob* when he and his family were pinched with famine, was glad to ſend and goe into Egypt for food to relieue him and his: ſo will thoſe that are ſpiritually hungry and thirſty, be at any pains, and breake through any difficulties for the ſatisfying and refreſhing of their fainting ſoules, they will repayre vnto the word and Sacraments, which are the clouds and fountaines whence the waters of life doe proceed; and there they ſhall be
Ioh. 6. ſure to feede on the body and bloud of Chriſt, who is that true Manna, and that bread of life, whereof whoſoeuer eateth ſhall not periſh but haue euerlaſting life.

Secondly, if we wil haue any refreſhing at this feaſt, we muſt buy it: which is twice repeated, to ſhew that it is a matter of neceſſitie, and a matter of weight that neerely concerneth vs: not that we can giue any thing anſwerable to the worth of that which we ſhall receiue (for grace is an vnmatchable treaſure) but hereby theſe two things are ſignified:

How we muſt buy.

1. Part with ſin.

Firſt, that as in bargaines betwixt man and man, he that buyeth a thing of another, muſt part with ſomewhat that formerly was his owne: ſo muſt we in this purpoſe of ours. And what is it that we muſt part withall? with nothing but our owne ſins (which will doe vs no good, but infinite hurt if we retaine them ſtill) and with thoſe things which can be no longer kept without ſinne, as wealth, and liberty, and credit, and life it ſelfe, when God calleth for them. To this purpoſe, it is ſaid, that *the*
Matth. 13.44. *kingdome of heauen is like vnto a treaſure hidden in the field, which*

when

when a man hath found, he hideth it, and for ioy thereof departeth and ſelleth [*all that he hath,*] meaning all that he hath from his owne corrupt nature, renouncing all his carnall affections and withdrawing his heart from the things heere below: for it is not intended that euery man ſhould ſell all his ſubſtance, and earthly poſſeſſions, and commodities: but onely that hee ſhould withdraw his confidence from theſe, and his immoderate loue of theſe, being content to forſake them quite, rather then to forgoe Chriſt, and to forfait his owne ſaluation: ſo that as the price we pay for any thing is altogether alienated from vs: ſo muſt ſinne be, though neuer ſo much eſteemed, and beloued before time. And ſo are theſe words expounded in this very Chapter, verſe 7. *Let the wicked forſake his waies, and the vnrighteous his owne imaginations, &c.* Many forſake ſome ill waies, but not their owne: or if they doe leaue their old waies and works outwardly, yet they do not forſake their owne imaginations: but to leaue anothers ſinne for the procuring of this pearle, is as if one ſhould buy cattle or grounds, &c. with another mans money, which is plaine theeuery, and will not goe for currant pay: the Lord would haue all penitent ſinners, both to *forſake their owne waies and their owne imaginations.*

A ſecond thing in buying, is, that we muſt receiue and retaine the thing bought: and ſo would God haue vs to hold faſt grace when we haue got it. Therefore the wiſe man exhorteth vp, *buy the truth, and ſell it not: likewiſe wiſedome, and inſtruction, and vnderſtanding.* We may chaffer for other things as we will, buy and ſell, and ſell and buy, &c. but heere we muſt not do ſo: when once we haue obtained heauenly wiſedome, and gotten Religion in our hearts, we muſt get as much encreaſe to it daily as we can, but neuer let goe any of that we haue. And thus much for buying, and the things to be obſerued therein.

2. Receiue and retaine grace. *Pro.* 23. 23.

A third thing required in the Text, is, that we muſt *eate*, and this ſtandeth in excellent proportion with naturall foode. If a man come where there is great ſtore of meate, and variety of choyſe wines, and he ſee others haue a notable appetite, and himſelfe none; all the cheere that is ſet before him will doe him no good, but rather vexe, and trouble him: euen ſo it is

in the ſpirituall feaſt: and therefore Chriſt exhorteth vs ſo often to feede vpon him: *take, eate:* (ſaith hee) ſhewing vs what that is, *viz. to beleeue in him*: In which regard he is ſaid to dwell in our hearts by faith: whereas vnbeliefe chaſeth him thence, and will let him haue no roome nor place of aboad in our ſoules. Therefore let vs make account, that as the naturall food is to be receiued into our ſtomacks: ſo the ſpirituall alſo is to be receiued into our ſoules, and there to be as it were digeſted before we can haue benefit by it.

1 Cor. 11. 24. *Iohn* 6. 51.

[*Without ſiluer.*] Hence wee ſee that God offereth vs the greateſt, and moſt excellent things without *money or money-worth.*

Doct. 3. God giueth nothing on our deſert. *Reuel.* 22.

The beſt things are beſt cheape.

Nothing can be gotten at a lower rate then things that are of greateſt worth. Therefore are we bid to *drinke of the waters of life freely*: and as grace, ſo alſo glory is without any deſert of ours beſtowed vs: for *the gift of God*, (ſaith the Apoſtle) *is eternall life.* Rom. 6.

Reaſons.

Now the reaſons why heauenly things are not ſet at ſale, but to be had of free coſt, are theſe:

1. From his glorie.

Firſt, becauſe God will haue the praiſe of his mercy: if hee ſhould take any thing of vs, he ſhould loſe a greater part of his glory. We are too readie to boaſt now when we are pardoned, ſanctified, and ſaued of his free grace, and not by our owne works: in that God puts life and ſtrength into vs to be onely working inſtruments of our own happineſſe? what then ſhould we doe, if God ſhould make vs our owne Sauiours, and propoſe heauen vnto vs as a price, bidding vs winne it, and weare it?

2. Our penurie. *Epheſ.* 2.

Secondly, grant that God were deſirous of ſome conſideration from vs, in regard of that Kingdome which he offereth vnto vs, he knoweth full well that we haue nothing to giue, but are meere beggars, and could but pay God with his owne: for in our ſelues we are poore, miſerable, naked, and deſtitute of all goodneſſe: Indeed we haue in vs matter enough to deſerue Gods wrath, but none at all to procure his fauour.

3. Thirdly, if wee had ſomewhat to giue, yet it were in no ſort correſpondent to that which wee ſhall receiue: for the graces

grace of Gods ſpirit, and the crowne of glory are vnvaluable, ſo that nothing that is in the poſſeſſion of any creature may be laid in the ballance againſt them. Therefore when *Simon Magus* would haue bought but one gift of working a miracle: to wit, that *on whomſoeuer he ſhould lay his hands, he might receiue the holy Ghoſt*: *Peter* anſwered, *Thy money periſh with thee, becauſe thou thinkeſt the gift of God may be obtayned by money.* Much more then, may this be ſpoken of ſanctifying graces, which are farre more excellant: they are not to be obtayned by money, or by any earthly treaſure: for there is no price that can come neere them. Invaluablenes of Gods gifts. *Act.8.19.20.*

For the confutation of Papiſts, that would buy out heauen by their owne meritorious workes: they are euen like *Simon Magus* their father, and would rob God of his honour, which he will not giue vnto any other: plainely manifeſting vnto all the world, that they are groſly ignorant of their owne vileneſſe and wretchedneſſe, and of the worth and excellency of heauenly things. *Vſe.1.*

For inſtruction, though we finde no manner of goodneſſe, or worthineſſe in our ſelues, yet that ſhall be ſo farre from being any hinderance vnto vs, that this ſight and ſenſe of our owne ſinfull wants, being ioyned with humiliation for them, wil greatly further vs: for *bleſſed are the poore in ſpirit.* God is not like one that keepes an ordinarie, where euery one that ſitteth at table muſt pay his ſhot: but he is a royall feaſt-maker that keepeth open houſe for all commers and goers: and he paies beſt that ſeeth he hath nothing at all to pay, and is thereby brought out of all conceit with himſelfe. And this ſhould put an anſwere into our mouthes againſt Satans obiection, that we haue nothing to ſatisfie God for our offences againſt his maieſtie, nor for his mercies offered vnto vs: we need not any ſuch matter of ſatisfaction: becauſe God would haue vs buy and eate freely without money, or money worth: and our humble and thankefull acknowledgement of this his bountie and liberalitie, is all the ſatisfaction that hee looketh for at our hands. 2. *Matth.5.*

[*Why doe you lay out your ſiluer, and not for bread? &c.*] That is, about ſuch things, as for which you are neuer the better: which will not breed any good blood, or good nouriſhment;

hee followeth the former *Metaphor* ſtill, reprouing them for their folly, that whereas the Lord doth offer them ſuch good things ſo good cheape they would neglect, and paſſe by them, and rather chaffer with the world, and ſpend their thoughts and paines, about things of no worth, that would no way ſatisfie them, but when they had toyled out themſelues in the purſuite of them, they ſhould be as reſtleſſe, and void of true contentment, as euer before.

Doct. 4. Grace onely contents the minde.

Nothing can ſatisfie, and content the minde but grace.

1 Tim. 6. 6.

Many things there be that make ſhew as if they could doe it, but the truth is, all will come too ſhort, and bee found too weake for the effecting of it. Therefore the Apoſtle ſaith that *Godlineſſe is great riches with contentment.* Other riches are of that nature, that the more we haue, the more wee deſire, and the more our hearts are diſquieted with the care of keeping them, and the feare of looſing them. But true pietie is of that force that it drawes the ſoule vnto God, and makes it to relie on him, and on his treaſures, and there is a ſure ſtay indeed: for he will *neuer faile nor forſake ſuch as caſt their cares vpon him.* That made *Dauid* ſo to reioyce, when God *lifted vp the light of his countenance vpon him*: and that *Paul* in whatſoeuer eſtate hee was, *therewith to bee content.* And the reaſon of the doctrine is, becauſe grace onely repayres the image of God, (the loſſe whereof was the cauſe of all our woe) according to that ſaying of the Apoſtle, *We all behold as in a mirrour the glory of the Lord with open face, and are changed in the ſame image from glory to glory, as by the ſpirit of the Lord.* This is the vertue of the word, that whereas looking into other glaſſes, we ſhall ſee our owne faces, therein wee may behold Gods face: and not onely ſo, but ſeeing and miſliking our owne deformitie, ſhall inſteede thereof receiue by degrees a glorious viſage, and bee transformed into the image of God himſelfe, which there we doe behold: and this image was it which we loſt by *Adams* fall, and with it all ſound contentment: and this may we recouer againe in Chriſt through the hearing of the word, and with it true peace, and ſetled comfort. Let a man haue the command of all the world, before he hath Gods image ſtamped vpon his ſoule, hee ſhall haue a reſtleſſe heart, becauſe he hath

Heb. 13. Pſalm. 4. Phil. 4. 11.

Reaſon. 1.

2 Cor. 3. 18.

Note.

hath a wicked heart: hee ſhall be like a beaſt, nay, worſe then a beaſt. *Adam* after his eating of the forbidden fruit, had his abode in Paradiſe for a while: but he found that a hell, which was formerly as it were an heauen vnto him: and why? becauſe he had loſt Gods image, and conſequently the ſweet apprehenſion of his fauour, which before made all comfortable vnto him.

Secondly, nothing can take away ſinne but grace; now whereſoeuer ſinne taketh vp the place, it expels all quietneſſe from thence, *There is no peace to the wicked, ſaith my God.* For when the minde is full of errour, and the heart full of luſt, and the conſcience full of guiltineſſe, there muſt needs bee great confuſion, and diſtemper, and vnquietneſſe in the whole man. 2. *Iſa.57.21.*

Thirdly, vntill grace enter into the heart, and rule there, Satan hath the dominion, and ruleth there as a tyrant, at his owne will and pleaſure. If hee doe but ſtirre a wicked man to any ſinfull practiſe, he is forthwith readie to yeelde vnto him: if hee doe but bid him ſpue out the venome of his poyſoned ſtomacke, hee preſently breaketh forth into cruell and bitter ſwearing, or curſing, or rayling, &c. ſo that it may truely bee ſaid that *wicked mens tongues are ſet on fire of hell:* and what reſt then can there bee in that ſoule, which is ſo poſſeſſed by Satan, who will neuer ſuffer his members to deſiſt from inuenting, or executing ſome miſchiefe or other. 3. *Epheſ 2.2. 2 Tim.2.26. Iam.3.6.*

Fourthly, there can be no contentednesſe in a graceleſſe perſon, becauſe God and he are at warre: for vntill ſuch time as men be iuſtified by faith, *they haue no peace with God,* and therefore none with their owne conſciences: and what eaſe or reſt can be vnto them, that haue ſuch a worme as is a guilty, and accuſing conſcience, alwaies gnawing within them, and ſuch a racke euer and anone (when God will) torturing and tormenting them? ſurely if grace and peace doe euer goe together, as the Scripture manifeſteth, then where grace is abſent, peace cannot be preſent, and ſo the ſoule muſt needs be deſtitute of all true contentment. This ſerueth, 4. *Rom.5.1.*

1. For the reproofe of thoſe that (as the Prophet ſaith) diſquiet themſelues about a vaine ſhadow: in purſuing this plea- *Vſe.1.*

ſure and that commoditie, and ſuch promotions, and other the like matters, as beſt pleaſe their ſeuerall fancies. If they had gained all that they ſeeke for, it could doe them no good: for all is but *vanitie and vexation of ſpirit*: a bruite beaſt is farre happier then they: and well had it beene for them, if they had neuer beene borne; for what *ſhall it profit a man to winne the whole world and to looſe his owne ſoule?* to be a drudge to euery baſe luſt, to waſt and conſume his wit, and ſtrength, and all, and then to haue hell for his paines? yet how buſie are moſt men in digging for droſſe, and refuſing gold; in ſeeking earthly things, and deſpiſing heauenly? but what will be the euent? *Such as truſt in lying vanities, forſake their owne mercies.*

Ionah. 2.8.

2. 2. For inſtruction, that we ſhould not follow after chaffe, and exerciſe our ſelues in things of no worth, which will make vs neuer the better, or honeſter, though we haue them in neuer ſo great abundance: but let vs labour for godlineſſe which will free our hearts from diſcontentment, and repleniſh them with true peace and laſting comforts.

* 3. *Incline your eares, and come vnto mee. q. d.* if your eares be dull of hearing, offer an holy violence vnto them, that ſo you may attend vnto my word: and what then? *heare, and your ſoule ſhall liue:* this benefit and this promotion is promiſed as the beſt motiue to ſtirre them vp to conſcionable hearing, *viz.* that their ſoules ſhould ſpeede the better for it, that whereas they are dead in ſinne through *Adams* fall, they ſhould be reſtored to the life of grace: whence this doctrine ariſeth, that it is the greateſt happineſſe that can be to haue our ſoules to proſper, and to haue the Image of God renewed therein.

Doct. 5.

Inward proſperitie is the beſt.

Therefore in the prophecy of *Ezekiel* when the Lord would magnifie his mercies towards his people, he couenanteth chiefly and principally to beſtow vpon them ſpirituall things: *to waſh them from all their filthineſſe*, by the bloud of his owne ſonne; *to giue them a new heart, and a new ſpirit*, that is, a better iudgement and purer affections; *to take away their ſtony and hard hearts, and to giue them fleſhy and tender hearts*, and in a word, to ouerthrow the kingdome of Satan in them, and to gouerne and guide them by his holy word, and by his bleſſed ſpirit, that ſo they might *keepe his iudgements and doe them.*

Ezek. 36 25. &c.

To

To this very purpose the Apostle *Peter* saith that *most great and precious promises are giuen vnto vs, that by them we might bee partakers of the godly nature, in that we flie the corruptions which are in the world through lust.* What maketh the promises to bee of such singuler worth, and of such inestimable value? euen this, that *thereby we are made partakers of the diuine nature*, and by degrees become like vnto God himselfe: in this regard amongst others, it is said, that *the righteous is more excellent then his neighbour*, to wit, that is not righteous as he is. 2 Pet. 1. 4. Prou. 12.

And the reason why the inward prosperity is the best, is, *Reasons.*

First, because whereseoeuer that is, sinne, which is the fountaine of all misery is expelled, so that howsoeuer some reliques thereof doe still remayne, yet the dominion thereof is quite abolished, neyther shall those remnants of iniquity bee charged vpon the parties, when grace carrieth the chiefe sway in them. 1.

Secondly, those things which make the soule to prosper, *viz.* the graces of Gods spirit, are most excellent, both in regard of the author of them, and of the nature of them, and of the continuance of them; and therefore are they bestowed onely vpon the elect: whereas all earthly things being base and vile in comparison of the other, are commonly conferred vpon the worst sooner then the best; because the hauing of them cannot make men happy, nor the wanting of them make them miserable. 2.

Which serueth for the confutation of their folly, who thinke if they be healthy, and wealthy, and bigge in the world, thy enioy as much prosperitie as any one can desire, and much more then those of Gods seruants, that are in continuall wants, and weaknesses, and disgraces in the world: but in the middes of their earthly iollity and plentie, how goe matters betwixt God and them? what graces of the holy Ghost haue they in their soules? what humility? what loue? what victory ouer their vnruly lusts? what preparation for death? what euidence and assurance of eternall life haue these men gotten? nay, as for these things, they haue not had a thought of them: then without question they are farre from true prosperitie, whatsoeuer they themselues or others may imagine of their happy estate and condition of life. *Vse.*

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Secondly,

2. Secondly, heere is a ſingular conſolation for the Saints, albeit they be continually exerciſed with ſore croſſes and bitter temptations, that breake their ſleepe; and make their life tedious, yet all the while they are heereby brought to that inward and beſt proſperity of the ſoule, they are happy and bleſſed, and haue great cauſe to prayſe the name of the Lord, who hath caſt them downe in the fleſh, that he might exalt them in the ſpirit; and afflicted and abaſed their outward man, that he might enrich and beautifie their inward man with the excellent and amiable vertues of his holy ſpirit. The Lord is wonderful in all his works, and wiſe in all his proceedings: when he purpoſeth to iudge and condemne wicked men, he ſetteth many of them on horſe backe, that their downe-fall may be more notorious and infamous: and when he intendeth exceedingly to aduance and bleſſe his children, hee caſteth them very low, that ſo their riſing may be more admirable and comfortable. He knoweth that it is better for them to haue a good conſcience, than a good purſe; a healthfull ſoule than a ſtrong body, and therefore doth he exerciſe them with ſuch ſtrange, and fiery trials and temptations. A good husband-man will neuer plow the wilde waſte; but his arrable land, from which he expecteth a good crop: and euen ſo dealeth the Lord; hee many times paſſeth ouer vngodly reprobates, and ploweth and harroweth his beſt beloued, that ſo their ſouls may beare him a plentifull harueſt of grace: and ſo long as hatred of ſinne and ſorrow for ſinne, and true humilitie doe nouriſh within, neuer feare what outward troubles befall you: your gaine that ariſeth thence, will make full ſatisfaction for all.

Doctr. 6. *Heare and thy ſoule ſhall liue.*] Hence obſerue, that the conſcionable hearing of Gods word, is that which quickens the ſoule, and makes it to liue both the life of grace and of glory.

Iohn 5. 24. 25. So ſaith our Sauiour, *Verely, verely I ſay vnto you, he that heareth my word, and beleeueth in him that ſent me, hath euerlaſting life, and ſhall not come into damnation, but hath paſſed from death vnto life.* And againe in the next verſe, *The time ſhall come and is, when the dead,* to wit, in ſinnes and treſpaſſes, *ſhall heare the voyce of the ſonne of God, viz.* in your Miniſterie, *and they that*

that heare it, ſhall liue. There is not the moſt vile nature, but the word is of power to change it, and to tranſlate the parties from one meaſure of grace vnto another. And the reaſon hereof is,

First, God doth mightily worke in it and by it, vpon the ſoules of men, in regard whereof it is called the power of God to ſaue them that beleeue. *Rom.* 1.16. and 2 *Cor.* 10.4. & 5. The weapons of our warfare are mighty through God to caſt downe holds, &c. 1.

Secondly, becauſe it is an inſtrument to conuey the holy Ghoſt into our hearts, which is the Author, and perfecter of all good gifts in the elect of God. 2. *Gal* 3.2.

Heere then we ſee what miſerable caſe they are in, which are deſtitute of the pure and ſincere preaching of the word; they are vtterly dead in ſinne, and haue no ſpirituall life, nor ſenſe in them. Yet they eate and drinke, and ſleepe, and liue merrily as others doe: ſo they may, and yet their ſoules goe to hell for that, and die the ſecond death, becauſe they were neuer partakers of the firſt reſurrection. Then a man begins to liue when he vnderſtands the promiſes and beleeues them: when he knowes the commandements and obſerues them: and till then he ſits in darkneſſe, and in the ſhadow of death, and is in ſo much more lamentable taking, by how much more ſenſleſſe he is of that danger wherein he ſtandeth. *Vſe.* 1. *Obiect.* *Anſwer.*

Let vs then bewaile their eſtate that are depriued of the light, and pray vnto the Lord to ouerthrow the ſecret plots and practiſes of all that are Popiſhly affected, and that doe ſeeke to depriue men of the light: for they intend a farre greater miſchiefe vnto them, than if they went about to pull the Sunne out of the firmament. 2.

Secondly, this maketh for the great comfort of them that finde in themſelues much deadneſſe, and hardneſſe of heart: let them repaire vnto the word, which is able to quicken them, and will quicken them, if they come with honeſt hearts thereunto. Earthly Princes lawes doe onely binde men to be honeſt, but Gods lawes will make them ſuch as they bid them to be: alwaies prouided that they come thereunto. *Rules.*

First,

1. First, with preparation, ſetting themſelues with reuerence as in the Lords owne preſence. *Eccl. 5.*

2. Secondly, with attention, hiding the word in their hearts as a precious treaſure. *Pſal. 119. Part. 2.*

3. Thirdly, with an expectation of good ſucceſſe in the end, though God make them waite for a time. *Pſalm. 1. 2 3. Pſalm. 119. 9.*

FINIS.

THE SIXTH SERMON of the Lords Supper.

MATTH. 22. VERSE 11. &c.

Verſe 11. *Then the King came in to ſee the gueſts, and ſaw there a man which had not on a wedding garment.*

12. *And he ſaid vnto him, friend, how cameſt thou in hither, and haſt not on a wedding garment, and he was ſpeechleſſe.*

13. *Then ſaid the King to the ſeruants, binde him hand and foot: take him away, and caſt him into vtter darkneſſe: there ſhall be weeping, and gnaſhing of teeth.*

IN the former part of this Chapter is ſet forth the maruellous goodneſſe and fauour of the Lord towards the nation of the *Iewes*, vnder the parable of a King inuiting gueſts vnto the marriage-feaſt of his ſonne; and withall, their horrible vnthankfulneſſe, in making light of it, and refuſing to come, preferring their profits and pleaſures before the meanes of their ſaluation, whereunto they were called: which indignitie and ingratitude of theirs towards the King of heauen, together with their barbarous cruelty againſt his meſſengers, is further ſet out by the puniſhment inflicted vpon them, which was, that *the King being wroth, ſent forth his warriours, deſtroyed them, and burnt vp their City:* in which words our Sauiour hath reference vnto the deſtruction of that nation, and of their Citie, by the *Romans*, who were called Gods warriours, becauſe howſoeuer they came againſt the *Iewes* in malice and reuenge, yet God had a ſpeciall hand in ordering and diſpoſing of all that they did: Connexion.

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ſo the greateſt part of that people was vtterly cut off, and the reſt left vnder a heauie ſtroake, euen vnto this day, being deſtitute of the meanes of ſaluation, which they contemptuouſly reiected, when they were offered vnto them.

But howſoeuer theſe that were firſt bidden would not come to the ſupper, yet the Lord vvould not bee vnfurniſhed of gueſts, and therefore hee ſends his Miniſters vnto the *Gentiles*; which ſate in darkneſſe, and in the ſhaddow of death, who made their vſe of Gods meſſage, and came aboundantly vnto the feaſt, ſo that the wedding was furniſhed with gueſts, ſome good, and ſome bad. Thus farre the meſſengers had good ſucceſſe, that multitudes made profeſſion, as if they were deſirous to liue vnder Chriſt his gouernment, and to feele of his Supper, though many of them did it vvith falſe and hypocriticall hearts.

The interpretation.

Hauing thus ſhewed what the meſſengers did, our Sauiour next declareth vvhat the King himſelfe did; the place being filled with gueſts, [*he came to ſee the gueſts,*] implying, that when men begin to make profeſſion, GOD vſeth a more diligent ſearch and examination then his Miniſters can doe: for they can but iudge of men by their actions, but the Lord dealeth immediately with their hearts and conſciences. And therefore it is added, that when he came in, *he ſaw* (that which the Miniſters did not) [*a man which had not on a wedding garment,*] where wee muſt not conceiue that there was but one ſuch preſent (for it is afterwards ſaid, that *many are called, but few are choſen, verſe* 14.) but this is the meaning, that if there be but one hypocrite amongſt many thouſands, God will finde him out, and ſingle him from among the reſt.

The party being thus taken, the Lord falleth to an examination of him, [*Friend* (ſaith hee) *how cammeſt thou in hither?*] that is, how dareſt thou come to the royall Table of ſo glorious a King [*and haſt not on a wedding garment?*] that is, hauing no repentance for ſinne; no freedome from the guilt, or from the power of ſinne; nor any ſauing grace at all: how is it (I ſay) that thou ſhouldeſt preſume to come into ſuch a place, and into ſuch a preſence, hauing made no better preparation?

When God began thus to examine him in his owne perſon,

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it is ſaid [*he was ſpeechleſſe*] hauing an ill cauſe and a guilty conſcience he had nothing to ſay for himſelfe. Hereupon the Lord proceedeth to paſſe ſentence vpon him, which is done after the manner of earthly Iudges. [*Then ſaid the King vnto his ſeruants*] that is, vnto the Angels, whoſe office it is, as to gather the good Corne into Gods Barne, ſo to binde the tares together in bundels, that they may be caſt into hell fire; [*binde him hand and foote*] there muſt not be preſent execution, but he muſt be dealt with as a priſoner, whoſe hands are bound that he may not reſiſt: and his feete that hee may not runne away; if either of them had beene at libertie, he might haue made ſome ſhift: but when God comes to proceede in iudgement againſt men, hee will ſtrip them of all meanes, both of defence and of eſcaping. Further, they are bid to [*take him away*] to wit, from hauing communion with God, with his Saints or Angels; hee muſt be taken from the place and meanes of all comfort and peace, and happineſſe: and is that all? nay (ſaith God) [*caſt him into vtter darkneſſe*] that is, into hell, a place of all miſerie and woe, which is implied by vtter darkneſſe: a fit puniſhment for ſuch kinde of perſons; for ſeeing they are full of ignorance, and of ſpirituall darkneſſe while they liue, GOD hath prouided that they ſhall haue enough of it; they ſhall be caſt into a place of vtter darkneſſe, where there ſhall be nothing but horrour, and anguiſh. And yet if this were all, their ſtate were the more tollerable; but this addeth vnto the miſerie of the place, that they ſhall be very ſenſible of that miſerie: which is intimated, when it is ſaid, [*there ſhall be weeping*] not ſuch weeping as many times befall men here, when the teares of their eyes abate the anguiſh of their hearts: but ſuch weeping as is ioyned with [*gnaſhing of the teeth*] ſignifying that they ſhould not onely haue ſorrow and griefe, but ſuch as ſhould bee mingled with deſperation, and with horrible vexation, and torture: not ſuch as ſhould bee an eaſe vnto their ſoules, but rather an addition vnto their woe.

In theſe words then is declared the ſeueritie of God againſt thoſe that come vnworthily vnto his royall feaſt: where is ſhewed.

1. Firſt, the cauſe of this his ſeueritie, namely, becauſe they abuſe

abuſed both him and his banquet in comming with the moſt foule and loathſome garments of the old man; which do more diſpleaſe the eyes of the Lord, then the moſt baſe and beggarly rayment in the world can doe the eyes of an earthly King.

2. Secondly, the manner of Gods proceeding, *viz.*

1. That he conuinceth their conſciences, ſo that they are ſpeechleſſe.

2. That he condemneth their perſons vnto vnauoidable and yet vnſupportable torments.

Verſe 11. [*Then the King came in.*] From this title which is attributed vnto the Lord, this doctrine ariſeth: that,

God is the onely abſolute King ouer all the whole world.

Doctr. 1. God the king of the whole world. 1 *Tim.* 6. 15. Hee it is that is *bleſſed and Prince, the King of Kings, and Lord of Lords.* This *Nebuchadnezzar* acknowledged, after that the Lord had made him, being the mightieſt Monarch in the world to become more wretched then the pooreſt man in the world, liuing as a beaſt for ſeauen yeeres together: after that (I ſay) the Lord had abaſed him, and raiſed him vp againe, he acknowledged that God was the King of all the earth, whereas hee thought before that hee himſelfe had beene: ſhewing what manner of King he is, namely, the moſt high, euerlaſting, of an vnreſiſtable power, ſo that all the inhabitants of the earth are to be reputed as nothing in compariſon of him. *Dan.* 4. 31. 32.

Reaſon. And the reaſon why the Lord doth challenge vnto himſelfe this title, to be the onely abſolute gouernour of all the world, is this, that all power whatſoeuer is deriued from him, and limited by him: * ſo that all earthly Potentates are but his ſubſtitutes and Vicegerents: they hold their kingdomes from him; their ſubiects hearts are inclined by him: all their excellent parts are his meere gifts: their wiſdome and pollicy for gouernment both in times of warre and of peace, proceede altogether from him, and the ſucceſſe of all their purpoſes & attempts is wholly ordered and diſpoſed by him, and therefore good cauſe is there that hee ſhould haue this glory and honour aſcribed vnto him, *viz.* to be the ſupreame ruler of all the earth. *.

Vſe. 1. This reproueth them, that in words will acknowledge the Lord to bee the onely ruler of Heauen and Earth, but in their deeds denie it: for what doe they? neuer care to get the

the knowledge of his Lawes, much leſſe to obey them: nay, they refuſe to vnderſtand the Statutes of the Lord, and riſe vp in open rebellion againſt him: and yet none more ready then ſuch to cry out of others that they are diſloyall Subiects, ſuch as care not for authoritie, and the like: Indeede thoſe that are ſuch, are much to be condemned. But in truth they themſelues in the meane while are the notableſt rebels in that they ſtand out againſt the Lord of hoaſts. But they will vaunt and boaſt that they carry themſelues loyally towards their Prince, and are carefull to obey authoritie: ſuppoſe for the time that they doe yeeld outward obedience to the lawes (which yet few ſuch doe) yet if they doe not ſubmit themſelues to Magiſtrates, in, and for the Lord, all their loyaltie is nothing worth: for the Apoſtle *Iude* ſpeaketh of ſome that had *mens perſons in admiration becauſe of aduantage*: againſt whom hee pronounceth a woe: they would fawne vpon ſuch as were in authoritie, and haue them in high admiration. Oh they were worthy men, and their commandements much to be reſpected: ſo that if they would haue them lye or ſweare or commit any villany, they would be at their bécke: and why? for their owne aduantage: that they might get ſome commoditie, or clime to ſome preferment, &c. that was their drift, and further then to ſerue themſelues they regarded neyther the perſons nor places of thoſe that were in the gouernment: all their crouching was for aduantage ſake, nothing for conſcience ſake. *Iude* 16.

Secondly, ſithence our God is the ſoueraigne Lord and King of heauen and earth, therefore when wee are to ſtand in his preſence, and to draw neere vnto his Table, let vs with all reuerence and due preparation, and with all feare, and care, and good conſcience, preſent our ſelues before his Maieſtie. The holy Ghoſt himſelfe giueth this aduiſe concerning an earthly Prince, that if any be to ſit at Table with a great Ruler, hee ſhould looke vnto his carriage, and reſtraine his appetite, and not behaue himſelfe rudely and vnmannerly: now if this be a poynt of wiſedome, when a man is to feaſt with one that is farre his Superiour, to waſh his hands, to haue reſpect of his apparrell, and if hee haue any ſuite better then another, to put that on; and in no ſort to carry himſelfe diſorderly and vn- *Vſe* 2. *Prou.* 23.2.3

beseeming such a presence: if (I say) a man would and should deale thus before an earthly Prince, that if there be any failing can but giue him a rebuke and check, or inflict vpon him some outward punishment; how much more carefull and circumspect should we be, when we are to sit at the Lords Table, who looketh not so much to the externall behauiour, as to the inward disposition of the soule? and if hee finde vs vnprepared and vnworthy, cannot onely smite vs in the outward man, but cast both body and soule into hell.

Vse 3. Thirdly, this is for singular comfort vnto all Gods people, seeing the Lord their God is the onely Monarch of the world, that exerciseth his Kingdome from generation to generation, this should strengthen them against all crosses, and losses, and troubles, and temptations, that though men would tosse them vp and downe, and trample them vnder their feete, and for that end doe euermore plot and practise against them, yet it shall goe well with the righteous: for the Lord raigneth ouer their most mortall aduersaries: and though the times change, and mens affections change, yet their King is vnchangeable; the same for euer, in mercy and goodnesse towards all his true-hearted Subiects: hee hath turned euery thing to the good of his Church heretofore, and so will hee deale with his faithfull seruants still, euen to the end of the world. And thus much of the person of God, that he is a King.

Now for his behauiour, hee doth not onely prouide for his guests, but is there present himselfe in the assembly of Saints, [*to see the guests:*] not, but hee saw them before, but this is spoken for our capacitie, to signifie that as God doth see through vs, so hee will let men know, and feele, and finde, that he perfectly discerneth what they are, and with what hearts they appeare before him. Whence ariseth this poynt: that,

Doctr. 1. Gods eye is vpon all his guests. The Lord taketh notice of euery guest that sitteth at his Table.

There are many commers, but not all of one disposition: therefore doth hee take a view of them, that their entertainement may be according to their condition and preparation: that if they be good, they may speede well; if bad, they may receiue according to their ill deserts.

This

This is euident in *Zephania*, where it is ſaid, that *the Lord will ſearch Ieruſalem with lights:* not that the Lord needeth Candles or Torches; but to ſhew that there are many darke corners in mens harts, where ſinne lyes lurking: which if they will not ſearch, the Lord will, and finde out euery corruption therein, as men by burning Lampes come to the ſight of ſuch things as lie hidden in obſcure and darke corners. To the ſame purpoſe is it ſaid, that *all things are open and naked to his eyes:* and that his eyes are a flame of fire; noting vnto vs, that he pierceth and looketh through and through euery mans heart, euery mans conſcience, and euery mans conuerſation. *Zephan.* 1. 12. *Heb.* 4. 13.

Reaſons. Firſt, the Lord hath vndertaken to bring euery ſecret thing into iudgement, therefore muſt he needs take notice thereof. *Reaſons.* 1

2 Secondly, it is his office to reward euery one as he knoweth his heart and his workes: and therefore muſt he of neceſſity ſearch into the ſame; for otherwiſe he could not proceede like a righteous Iudge, to giue to euery one an equall and perfect reward. Which maketh, 2

See Mr. *Cleavers* Sermon on *Iohn* 6. Doct. 38 where this poynt is more largely handled.

Firſt, for reproofe of thoſe, that becauſe they are admitted by the Miniſter, and allowed amongſt men, and iudged to be Chriſtians, as men that can be touched for no groſſe ſinne; haue a very good opinion of themſelues, as if there were nothing elſe required of them: but let ſuch know; that there muſt be a ſecond ſuruey and ſearch; and where the Miniſter ends, God will begin; and if they cannot hold out in the ſecond examination, and tryall made by the Lord, their caſe will be little better then his who is found ſitting at the Table without a wedding-garment: therefore it ſtands men vpon to ſee that they be fitly qualified before they intrude themſelues into the Lords preſence: for hee hath fierie eyes to looke quite through them; and pure eyes that can endure no iniquitie in them: and therefore before they come to this great Supper, they muſt by ſearching finde out their ſpeciall ſinnes and bewaile them, determining to leaue and forſake them, and repayring to the meanes to get ſtrength againſt them. *Vſe* 1. *Note.*

Secondly, for conſolation: ſeeing wee ſhall not meete the Miniſter onely at the Lords table, but God himſelfe in his owne *Vſe* 2.

perſon; this may comfort the hearts of thoſe that haue examined their ſoules, and lamented their ſinnes, and haue a true deſire to be reconciled vnto the Lord, and to obtaine ſuch mercies as doe belong to penitent perſons, they ſhall receiue according to their harts deſire and expectation, euen ſtrength againſt their corruptions and temptations, and freedome from, or abilitie vnder all manner of croſſes and afflictions: for there the Lord of glory will manifeſt his preſence in giuing to euery one, as hee knoweth the integritie of his heart. Earthly Kings, though they be preſent cannot looke on euery gueſt, nor examine of what Countrie or condition euery one of them is: but the King of heauen hath an eye to euery particular perſon, conſidering what they are, and how affected and prepared: what they did the day before, what thoughts they had, what prayers they made the night before, and that very morning: hee marketh and obſerueth what their hopes are, what their deſires are, what they expect for the preſent, and what they purpoſe for afterwards: in a word, he taketh particular notice of euery good thing in his Saints, to reward it, and of euery infirmitie to help them out of it.

Note.

[*And ſaw there a man which had not on a wedding garment.*] In that the King ſeeing this man at his Table, doth reproue him, and condemne him, for his want of good preparation; the Doctrine is: that,

Doct. 3. Fitneſſe requiſite in Gods gueſts.

It is not ſufficient to come to Gods wedding-feaſt, but wee muſt come as fit gueſts for ſo great a banquet, and ſuch a glorious preſence.

Iudas ate and dranke the bleſſed bread and wine, as well as *Peter*; yet becauſe he had a curſed and carnall heart, it was his bane, and laid him more open to euery helliſh temptation, and made him more liable to euery curſe and plague of God, this was all that he got by it. So the fooliſh Virgins went to meete the Bridegroome, with Lampes in their hands, making a glorious ſhew, and doing many things in the worſhip and ſeruice of God, yet becauſe they had not Oyle in their Veſſels, as well as in their Lampes, that is, had not inward graces in their hearts and conſciences, as well as outward ſemblances and ſhewes thereof in their carriage and behauiour, therefore their

Mat. 25.

light

lights were quickely out, and when others were receiued as fit and meete gueſts, they were reiected and excluded, as vnfit and vnworthy of the Bridegroomes feaſt, and company, ſo that outward tearmes and colours of Religion will not ſerue the turne, many ſhall cry Lord, Lord, who yet ſhall be bid to depart from Chriſt, becauſe they are workers of iniquitie: They bragge they haue *prophecied and caſt out Diuels, and done many great workes by his name*, but they did nothing for his name, but for their owne credit, or gaine, or for ſome carnall reſpect or other: and therefore ſeeking and ſeruing themſelues, the Lord eſteemeth them wicked and vngodly perſons, and puniſheth them accordingly. *Mat.7.22,23.*

Now the reaſon of this point is, becauſe the Lord commandeth vs as well to come worthily, as to come, and as the prayers of the wicked are an abhomination vnto him, ſo are all other ſeruices of theirs: *to the vncleane all things are vncleane:* if men be dead in ſinnes and treſpaſſes, and liue vnder the power of preſumptuous ſinnes, the things that are moſt helpfull and profitable in themſelues, are made hurtfull and pernicious vnto them, ſo that they are thereby made more impure and more vnholy. *Reaſon.* *Titus 1.*

Sith there will be ſuch ſtrict examination, and ſuch a ſharpe ſentence of condemnation paſt vpon thoſe that do not get them wedding apparrell, when they come to this wedding feaſt, this ſerueth to humble euery one that hath at any time come to this royall feaſt without his wedding garment: as euery one hath, ſo often as he came to any of the meanes of ſaluation before hee was effectually called. It was Gods wonderfull mercie that we were not deſtroyed in the time of our vnregeneracie, for abuſing his gracious and glorious preſence; and that he did ſo patiently forbeare vs, and at length put it into our hearts to put off our foule garments, and to ſue vnto him for white and pure rayment. And albeit the Lord haue graciouſly ſpared vs, yet ſhould wee iudge our ſelues worthy to haue beene deſtroyed, and be caſt downe for our olde ſinnes, leaſt they bring vpon vs new iudgements. *Vſe 1.* *Note.* *Ezek. 36.*

Secondly, let vs labour to put on this wedding-garment, ſeeing it is ſo requiſite and needfull for euery worſhipper of God to be cloathed therewith. *Vſe 2.* What the wedding-garment is.

Now, if we would know what it is, the Apoſtle deſcribeth it in part, *Coloſſ.* 3. 12. *Now therefore as the Elect of God, holy and beloued, put on tender mercy, &c.* As if he had ſaid, ſith God hath choſen you to eternall glory in the heauens, and prouided vnto you a kingdome, that you may raigne with his owne Sonne, therefore doe you leade ſuch a life as becomes heires of ſuch a Kingdome, and adorne your ſelues with ſuch graces as may beſeeme the Spouſe of Chriſt, and thoſe that are the choſen people of the Lord, euen ſuch as are called vnto holineſſe, and vnto whom God hath manifeſted his loue: and ſeeing he hath forgiuen you ſo many ſinnes, and doth continually paſſe by ſo many of your infirmities, doe you put on *tender mercy, &c.* he reckoneth vp diuers of thoſe particular vertues, whereby he would haue them ſhine forth before men: and firſt he willeth them to put on [*tender mercy,*] not onely to haue, but to put on a mercifull heart: many haue this grace, which doe not put it on, that is, doe not ſtirre vp their hearts, nor make them ſenſible of the wants, and neceſſities, and diſtreſſes of their poore brethren: the bowels of compaſſion are not ſo moued within them, that they out of a fellow-feeling of their griefes, doe proceede from pittying of them, to relieuing of them: but the Apoſtle would haue men ſo to be endued with theſe graces, that they put them forth for the vſe of others, as occaſion is offered.

The next vertue which wee muſt put on, is [*kindneſſe,*] wee muſt not be fierce, nor froward, tart nor ſower in our ſpeeches or carriage, but be affable and amiable in our conuerſation, that ſo we may not diſcourage, nor diſcountenance thoſe that haue to ſpeake or deale with vs.

But how may wee attaine to this *kindneſſe?* get [*humblenеſſe*] which is the next vertue: for whence commeth it to paſſe that men are ſo harſh and rough, ſo loud and full of crying in their ſpeeches? the very true reaſon is, becauſe they are proud and haughtie minded. therefore the ſame minde ſhould be in vs, that was in Chriſt Ieſus, who was full of gentleneſſe, and ſtill ready to beare with infirmities, to paſſe by offences, and to pray for his foreſt aduerſaries.

The next grace is [*meekeneſſe*] which conſiſteth in this, that wee be not bulie and violent in our owne priuate matters, but

contens

content to part with our owne right, ſo farre as Gods glory and a good conſcience doe require.

Another vertue is (*long-ſuffering*) which is fitly ioyned with the former: for ſome might ſay, I haue ſhewed meekneſſe and peaceableneſſe in my behauiour, but all will not ſerue the turne, I am euer vexed with vnkindneſſe and indignities, and muſt I ſtill put vp all? yes ſurely, you muſt ſuffer long, therein imitating the Lord himſelfe: for hath hee not borne long with you? did not hee ſpare you many yeeres before your conuerſion? and are you ſo reformed now, that you neede not his long ſuffering and patience? *Obiection.* *Answere.*

Oh, but thoſe with whom I haue to deale are very full of infirmities and defects. Beare with them then, *Verſ.* 13. you are not without imperfections your ſelfe; they put you to the triall now; you know not how ſoone you may put them or ſome others to the like, and therefore ſtriue to beare with them, and ſeeke rather to mend faults then to finde faults: and to help men out of them, rather then to be imbittered againſt them for the ſame. *Obiection.* *Answere.*

But there is a quarrell betwixt vs, and what end ſhall we make of that? The Apoſtle telleth you how to make briefe worke, and how to make the beſt, cheapeſt, and moſt Chriſtian end of all controuerſies, and that is, [*freely to forgiue one another.*] *Obiection.* *Answere.*

But who could euer put vp ſuch wrongs, and ſit downe by ſuch iniuries? Chriſt Ieſus could: and therefore it is added, *Euen as Chriſt Ieſus forgaue you, euen ſo doe yee.* There is none of the elect of God, but muſt be driuen to confeſſe that our Sauiour hath paſſed by farre greater matters in him, then hee can doe in any man: yea, and doth ſo ſtill, euen euery day and houre, or elſe it would goe full ill with him: which being ſo, they ſhould not ſticke to forgiue and forget one anothers treſpaſſes and offences, of what kinde, and of what degree ſoeuer. *Obiection.* *Answere.*

Theſe vertues if wee can get and exerciſe, it is certaine that we haue the wedding garment, and therefore may boldly and comfortably ſtand before him that hath pure and fiery eyes: for ſay that hee hate all iniquitie (as indeede hee doth) with a deadly hatred: if we doe ſo to, God and we are of one mind, and

of one side, and he wil neuer lay any of our sins vnto our charge.

Who must bestow the wedding garment. *Reu.* 19. 7. 8.

Thus haue wee heard what the wedding garment is: now it is further to be considered, how wee may come by it: and the way is, to goe vnto Christ Iesus for it: for his Spouse must be cloathed and decked by himselfe, who is the Bridegroome: and therefore he exhorteth the Church of the *Laodiceans* that was *poore, and miserable, and blinde, and* [*naked*] *to buy of him* [*white rayment:*] (which is the *righteousnesse of Saints, Reuel.* 19. 8.) *that their filthy nakednesse might not appeare*, but be couered through the righteousnesse of Christ, which maketh vs as righteous here as wee shall be when wee come to heauen, though we cannot see it so clearely, nor apprehend it so fully. Now wee see where it may be bought; the next question will be, how it must be bought?

Reu. 3. 17. 18.

Psal. 32.

How it must be gotten.

And for answere thereunto, we must know that three things are to be performed.

1 Put off our ragges. *Ephes.* 4. 22.

The first is, that wee must put off our owne filthy and ragged cloathes, to wit, our sinnefull and corrupt natures, and our bad and vile conuersation, as the Apostle willeth the *Ephesians*, *Cast yee off, concerning the conuersation in time past, the olde man, which is corrupt through the deceiuable lusts.* This then is the first dutie, by sound and heartie repentance to make a riddance of all grosse sinnes, and to purge our selues as much as possibly we can from all infirmities: for certaine it is, that the wedding-garment cannot be obtayned, vntill wee be fit for the same. The old man and the new will not agree together. Wherefore when the Prophet *Isaiah* exhorteth men to come and buy, &c. he saith, *Let the wicked forsake his wayes, and the vngodly his owne imaginations, &c.* now then we forsake them, when with purpose of heart we cleaue vnto the Lord, and depart from iniquitie: and that is as farre as any man liuing can goe, to intend and desire to doe all good duties, and to leaue the contrary euils.

Isa. 5. 5. 7.

2 Desire it.

The next thing required of him that should buy this white rayment is, that he must much esteeme and desire it: for the thirstie soule alone shall be satisfied with good things. Now that we may get this spirituall affection, we must labour to haue a sight of our miserable estate while we are naked and destitute of this rayment, and of our happy case when we shall be adorned therewith

Isa. 55. 1.

with, which being well considered of, will make vs more to affect it, then all the treasures of the world.

Thirdly, hee that would be a good chap-man, and procure himselfe these heauenly robes, must come to the places and shops where he may buy and haue choise for his money: which are, where the Word is powerfully preached, and the Sacraments duely administred. Thence must these robes be fetcht whereby all naked soules may be couered, and the most deformed creature may be beautified: the Word is it which worketh Grace, and together with the Sacraments doth continually increase the same: so that thereby the Lord conueyeth vnto vs whatsoeuer legacies Christ hath deserued forvs. And thus wee see how the Wedding-garment may be come by: our owne rags must be reiected, this must be desired and sought for where it is to be found and to be obtayned.

3 Seeke it where it may be had.

Iames 1. 18. 1 *Cor.* 10 16.

A third vse of this poynt, may be for an exceeding great comfort vnto them that haue put away their sinnes by godly sorrow, and haue gotten an appetite to the food of their soules, they may come as welcome guests, and such as haue put on the wedding-garment they need not be afraid that God should looke vpon them, but haue great cause to reioyce that they are so fitted and prepared, that they may comfortably stand in his blessed presence, and be worthy partakers of his royall feast.

Vse 3.

Lastly, this is for terrour vnto those hypocrites, who though the Lord doe call vpon them, and proffer them his Sonne, and his Spirit, and his Kingdome, yet they will not part with any sinne, for the obtayning of these excellent things; but haue their appetites so taken vp with earthly things, that they haue no minde to spirituall things, neither will they come to the meanes, nor repayre to the market where this royall cloathing is to be had; but absent themselues from the Word, and especially from the Sacrament. These are much to be condemned and sharply to be rebuked, as despisers of the holy things of God.

Vse 4.

Oh, but one liues in malice, and another in vncleannesse, &c. and therefore they forbeare comming.

Obiect.

This is the most wretched excuse of all: why dost thou not get out of thy malice, and leaue thy filthinesse? wilt thou preferre the satisfying of thy lust, before the sauing of thy soule?

Answere.

what

what is this but plainly to refuse and to reiect the Lords banquet? and can such looke to escape the heauie hand of the Lord? if they were worthy to be destroyed that stayed away vpon this pretence, I haue marryed a wife, and therefore I cannot come: I haue bought Oxen, and therefore I cannot come? What then doe they deserue that will absent themselues vnder this colour, I liue in malice, and therefore I cannot come: I must follow my sensuall and diuellish lusts, and therefore I cannot come? if the workes of our callings may not in any case keepe vs from the Lords feast, then much lesse may the workes of the Flesh, and of the Diuell.

Note.
Luke 14.

Doct. 4. God deales in a peaceable manner euen with sinners.

Verse 12. Friend, how camest thou in hither?] *Doctrine.* When God hath to deale euen against sinners, yet he dealeth in good and peaceable tearmes. *Friend* (saith he) *how camest thou in hither?* what warrant hadst thou to intrude thy selfe hither, and thus to abuse my presence and mine ordinances? Thus God debateth the matter with him peaceably and quietly, and conuinceth him of his fault before he condemne him for it. So he dealt with *Adam* when he had eaten the forbidden fruit, and thereupon fled from God, and hid himselfe among the trees of the garden, *Adam* (saith he) *Where art thou? q. d.* why dost thou flye from me and leaue the place of thy calling? *Hast thou not eaten of the tree whereof I commaunded that thou shouldest not eate?* Hee comes not vpon him in violence or fury, but quietly cals him by his name, and in coole manner reasons the matter with him. In like manner deales Christ with *Iudas*; *Friend, betrayest thou the Sonne of man with a kisse?* as if hee should haue said, *Iudas*, howsoeuer this kisse may seeme to proceede from your loue, yet indeed it is otherwise, as being appoynted as a token to descrie me, that so I may be apprehended and condemned, and put to death; this is not plaine and faithfull dealing with your Master.

Gen. 3. 9.

Reasons. The Reasons why God taketh this course, are:

1 First, because this milde and gentle dealing maketh men see their faults more euidently: whereas passionate, hastie and violent speeches doe eyther discourage, or imbitter the heart, and cast such a mist vpon the minde that it cannot so well discerne of it owne errour.

2 Secondly, if there be proceeding to punishment, the punisher is

is much cleared by this meanes: for when the offence is quietly laid open to the view of the offender, ſo that hee cannot but confeſſe his guiltineſſe, then muſt he needes acknowledge that he is iuſtly and equally dealt with, when puniſhment is inflicted vpon him.

This is for our imitation, that if wee would haue any partie fet downe and humbled for his ſinne: we ſhould endeauour in the quieteſt and beſt manner to conuince him of his fault. Vſe as hard arguments as we will (for ſo the Lord doth) but withall looke that we vſe ſoft ſpeeches: for that is the way to make men thinke hardly of themſelues; whereas the contrary will cauſe them to thinke hardly of vs. And here are ſuch to be blamed as when any thing is diſtaſtfull vnto them, are preſently hot and boyſterous, and loud and full of crying: and ſo rather hurt the eare by the lowdneſſe of the voyce, then help the heart by the force of their reproofe: whence ariſe theſe two inconueniences. Firſt, that the party lookes not ſo much to his owne failing, as to their paſſion: and ſecondly, as he is inconuinced, ſo they are not eſteemed: but though they haue the right on their ſide, yet they looſe the due regard of their cauſe and reuerence of their perſons. And therefore the Apoſtle telleth *Timothy* that the Seruant of God muſt not *ſtriue*, but *muſt be gentle towards all men*: hee muſt not be clamorous and violent, but *ſuffer euill men patiently, inſtructing them with meekeneſſe that are contrary minded, &c.* For this is the way, if there be any, to bring them to ſound repentance, that they may come out of the ſnares of the Diuell. This (I ſay) is the way, to let them ſee good reaſons againſt their ſinnes, and a good affection towards their perſons: theſe are the beſt helpes, and hereby wee ſhall be ſure to pleaſe God; and if the partie will euer be broken, it muſt be by the weight of good arguments, preſſed in meeknеſſe of wiſedome, and proceeding from a mercifull heart. *Vſe 1.* *2 Tim. 2. 24. 25.*

But they are vile and wicked perſons with whom I am to deale, ſuch as deſerue little or no mildeneſſe at all. Be it ſo? yet we ſee here when God was to reaſon with a reprobate that was ready to be turned into hell, he proceedeth calmely and quietly againſt him. And ſo dealt *Ioſhua* with *Achan* that had committed ſuch execrable wickedneſſe, as that the whole hoſt of God *Obiect.* *Anſwere.*

God sped the worse for him: *My Sonne* (saith hee) *I beseech thee*
Iosh. 7. 19. *giue glory vnto the Lord God of Israell, and make confession vnto him, &c.*

Vse 2. Secondly, this is for consolation. Will the Lord giue such good tearmes vnto reprobates that are to be cast into hell fire? then surely hee will much more vse mildnesse towards his people: if Gods enemies haue good words from him, then what may his friends expect at his hands?

Doct. 5. Sinners shall be put to silence. [*And hee was speechlesse.*] *Doct.* Though sinners haue many excuses and colours, when they are to deale with men like themselues, yet when God commeth to examine and sift their consciences, they shall haue nothing to say for themselues.

This is to be obserued in *Iudas*, that though hee were very subtle, and a notable cunning hypocrite, yet when the Lord wakened his drowsie conscience, hee brake forth into a plaine
Matth. 27. 4. confession, *I haue sinned, betraying innocent bloud.* He had no manner of defence or Apologie for himselfe in the world.

The like may be seene in cursed *Pharaoh*, who in his extremities was driuen to confesse that hee and his people had sinned. *Exod.* 9. 27. And at the last day it is said, that the Bookes of all mens consciences shall be opened. *Reu.* 20. 12. And then their sinnes shall be set in order before them, and their owne hearts shall be as a thousand witnesses to accuse and condemne them.

Reason. The reason of this point is, because the Conscience is the Lords Officer, and it cannot but speake truth when God will haue it, through the light of knowledge which he hath put into euery mans soule by nature.

Vse. If then we would be able to stand before the Lord, when he shall come to trie vs in the fire of affliction, but specially at the last dreadfull day of iudgement, when the Bookes shall be laid open, and euery man shall be iudged according to his workes, then let vs take that course which will make vs able to doe so: and that is, to get holy and sound loue, & to testifie our louing heart by our louing behauiour; not to loue in word alone, but
1 *Iohn* 3. 18. 19. in deed. *Thereby shall we assure our hearts before him, and haue boldnesse in the day of Iudgement:* so that pure and Christian loue with
Chap. 5. 17. the fruits of it, is the best meanes to make vs with confidence and comfort to hold vp our heads in the day of accounts.

Secondly,

Secondly, this is for comfort against all the false clamors and accusations that are raised against Gods Seruants: the wicked here haue great matters to charge them with, and haue much to say for their vnrighteous proceeding: but at the day of the Lords reckoning, they that haue most to say now shall haue least to say for themselues, and little doth any know how soone hee may be called vnto the barre. Therefore let Gods children commend themselues vnto God in well-doing: he is the great Iudge of the whole world, and with him righteous men shall haue good hearing in their iust and righteous causes, and all euill men shall be put to silence. Godly men shall lift vp their heads with glory, and wicked sinners shall stop their mouthes with shame.

Verse 13. [*Binde him hand and foote.*] Hitherto of the examination, and conuiction of him that had not on a wedding garment. Now followeth his sentence, well befitting the partie offending, [*binde him hand and foote*:] hee had abused his hands and feete, and dishonoured [God by his whole bodie, and therefore iust it is that hee should be punished in that: [*take him away,*] because he had onely beene in the Church, but not of the Church; at the meanes, but not profited by them; therefore must he now be separated from all communion with God or his Saints: [*And cast him into vtter darkenesse.*] Seeing hee loued darknesse more then light, therefore hee shall haue enough of it: he must be cast into a hell of darkenesse.

Doctr.6. When and where wicked mens chiefe punishment shall be.

Out of all which this generall poynt may be noted, that the speciall time and place of the punishment of wicked men is after this life in hell fire: here vngodly men haue libertie both of hand and foote, and the Saints of God are in greater restraint: but why is that? because sinners shall neuer haue their full measure of woe, till they be cast bodies and soules into hell-fire: at which time they shall be made capable of the extremitie of all miseries, because their iniquities are growne to a full height.

This is euident in the Gospell, where it is shewed that after the generall Assizes at the last day, the vngodly of the world *shall goe vnto euerlasting paine, Mat.*25.46. and the like is testified by *Daniel, chap.*12.2. who saith, *Many of them that sleepe in the dust*

of

of the earth ſhall awake, ſome to euerlaſting life, and ſome to ſhame and perpetuall contempt: here they taſte of Gods diſpleaſure ſundry times and in ſundry ſorts, but there it ſhall be poured vpon them in full meaſure.

Vſe 1. Therefore let vs neuer enuy their proſperitie, nor thinke that God taketh any notice of their ſinnes, becauſe he delayeth to inflict puniſhment vpon them for the ſame. Iudges doe cauſe notorious malefactors to be repriued ſometimes, but it is in no great fauour vnto them, though in the meane time it may be they ſharply correct their owne children: ſo doth the Lord deale, ſeuerely chaſtiſing thoſe that are of his owne familie, but letting reprobates thriue in their ſinfull wayes, that in the end he may pay them home for all.

Vſe 2. Secondly, ſith wicked mens puniſhment ſhall be principally in hell, and the Church ſhall neuer be fully rid of them till then. Therefore let vs not be diſcouraged, though for a while Tares be mingled with the Wheate, there is ſome vſe of them, and God ſeeth that wee haue neede of ſuch launders now and then, whileſt we remaine vpon the face of the earth; but when wee come to heauen wee ſhall be quite freed from them: and therefore in the meane time let vs not take ſuch offence at them as Browniſts doe, but waite Gods time when he ſhall command his holy Angels to ſeparate them from amongſt vs, and to giue them their due in the lake that burneth with fire and brimſtone for euer.

Vſe 3. Thirdly, let vs obſerue this from the contrary, that as wicked mens full iudgement, ſo godly mens full payment is deferred till the laſt day. They haue many comfortable refreſhings here, but at that day they ſhall be bathed in a whole ſea of comforts.

As ſinners at that time ſhall be depriued of all good things, and be vexed with all manner of euils, ſo the Saints on the other ſide ſhall be exempted from all euill, and be brought to the enioyment of all good things: as ſinners ſhall be perfectly miſerable, ſo ſhall the Saints be perfectly happy: as the one ſhall be ſenſible of their wretchednes, ſo ſhall the other be of their bleſſednes; and as the one ſhall be euerlaſtingly miſerable, ſo ſhall the other be eternally happy: in a word, there

ſhall

ſhall be euery way as much ioy and felicitie in heauen (and more too) then there ſhall be woe and anguiſh in hell. Which ſhould ſtay vs from fainting vnder our croſſes and ſorrowes, our temptations and corruptions: wee can eaſily thinke that wicked men haue an ill bargaine, though they enioy the pleaſures of ſinne for a ſeaſon, becauſe they muſt come to ſuch torments in the end: and why ſhould not wee iudge, that wee haue a good bargaine, though wee paſſe through the fire, and be in the Lords Furnace for a while, ſith wee ſhall attaine to ſuch ioyes at laſt, as farre ſurpaſſe the reach of any mortall man. *Note.*

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FINIS.

THE SEVENTH SERMON of the Lords Supper.

PSAL. 119. VERSE 1. &c.

1. *Bleſſed are thoſe that are vpright in their way, and walke in the law of the Lord.*

2. *Bleſſed are they that keepe his teſtimonies, and ſeeke him with their whole heart.*

3. *Surely they worke none iniquitie, but walke in his waies.*

4. *Thou haſt commanded to keepe thy precepts diligently.*

IN this firſt part of the *Pſalme* now read vnto you, is ſet downe a deſcription of a bleſſed man, where are declared the things that make men good, or at leaſt, the markes which ſhew them to be good, which are two.

1. The firſt in their hearts, that they are *vpright* and ſincere, *verſe* 1. *And ſeeke God with their whole heart, verſ.* 2. that is truly, not hypocritically; and earneſtly, not ſlackly and careleſly.

2. The ſecond is in their outward behauiour, *that they walke in the law of the Lord, verſ.* 1. *and keepe his teſtimonies, verſ.* 2 where are added alſo the cauſes of their happines.

1. One is their freedome from ſinne: *Surely they worke none iniquity, v.* 3. not but they are compaſſed about with many infirmities ſtill, and fall into diuers ſinnes which Gods law condemneth, but they doe not wilfully, and preſumptuouſly, ſlauiſhly nor deſperately work iniquity: as for their frailties, the Lord paſſeth by them: *He will ſee none iniquity in* Iacob, *nor tranſgreſſion in Iſrael.* Num. 23. 21.

2. Another is taken from this, that God hath commanded *them to keepe his precepts diligently. Verſ.* 4. Now he neuer giueth a precept, but he alſo rewardeth thoſe that yeeld obedience thereunto: he neuer ſetteth any a worke, but he payeth them their wages: and therefore all ſuch as walke in the waies that he willeth them, ſhall be recompenced with that happineſſe that he promiſeth them.

Verſ. 1. *Bleſſed are thoſe that are vpright in their way, &c.*

IN that, when the Prophet would make knowne vnto all the world, who are in the happieſt eſtate, and in the higheſt place of account with God, he deſcribeth and ſetteth them forth by this property: that they are ſincere in heart, and vpright in life and conuerſation; in a word, ſuch as truly feare the Lord. The point hence to be noted in generall, is this, that Grace and Religion is the way to all bleſſednesſe.

Religion is the way to happineſſe.

Doctr. 1. This doctrine the *Pſalmiſt* confirmeth vnto vs in ſundry other places, as *Pſal.* 1. & 112. *&c.* In the former whereof he declareth, who is a man truly religious, to wit, he that eſcheweth ill counſels, and ſinfull practiſes, and on the other ſide, embraceth and delighteth in goodneſſe and godlineſſe, and in the meanes of obtayning and increaſing the ſame: and then he pronounceth ſuch a man bleſſed: *Bleſſed* (ſaith he) *is the man that doth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, &c. But his delight is in the law of the Lord, and in his law will he meditate day and night.* And to the ſame effect is that in the other *Pſalme* before named: *Bleſſed is the man that feareth the Lord, and delighteth greatly in his commandements, &c.* Throughout which *Pſalme*, we may obſerue as the true and certaine notes of a righteous man, ſo alſo his priuiledges, which are very many, and very great, both in regard of himſelfe, and of his poſterity, which ſhall ſpeed the better for his ſake. Notable likewiſe is that place of *Deuteronomy*, where the Lord ſpeaketh vnto his Church in this manner: *Bleſſed art thou O Iſrael, who is like vnto thee, O people, ſaued by the Lord, the ſhield of thy helpe,*

Pſal. 1. 2. *&c.* and 112. 1.

Deut. 33. 29.

helpe, and the ſword of thy glory? which ſpeech is not to be vnderſtood, as pertayning onely to that nation, but as belonging to all that are the true *Iſraell* of God, and that ſerue him with an vpright and faithfull heart. Now what ſaith he of them? *Who is like vnto thee, O Iſraell?* Why, if they ſhould haue looked to outward things, they might haue anſwered, the *Egyptians*, the *Edomites*, *Aſſyrians*, nay the very *Canaanites* themſelues are like vnto vs, yea farre beyond vs: for at that time when this was ſpoken, they were in the wildernesſe, trauelling towards the promiſed land: and what great matters had they then? *Moſes*, who was the beſt of them, had not a houſe to reſt his head in: none of them could ſay, this is my ground, there is my corne, thus large are my reuenewes by the yeere, &c. but they were all tenants at will, at a dayes, or at an houres warning, or leſſe, euen as Gods pleaſure was: yet the Lord maketh a challenge againſt all the world: *Who is like vnto thee O my people, ſaued by the Lord?* meaning indeede, that no nation vnder heauen was comparable vnto them in regard of the wonderfull things that God had wrought for them, and in regard of thoſe heauenly prerogatiues which he had vouchſafed vnto them: the meaneſt hewer of wood, or drawer of water, amongſt them, was to be preferred before the mightieſt Monarch in the world: and that may be ſaid of all true Chriſtians, which was ſpoken of them: *Who is like vnto thee O people, ſaued by the Lord?*

The truth of this will more euidently appeare, if we well weigh the things that follow: Namely,

1. What miſery grace doth free vs from
2. What good things it maketh vs to enioy,
   1. In this life.
      1. Eſtimation.
      2. Safety.
      3. Comfort.
   2. In the life to come, all manner of happineſſe.

1. What miſery grace freeth vs from.

1. Firſt therefore that we may ſee what miſery it frees vs from, wee muſt conſider, that men naturally are the children of wrath vnder the curſe and malediction of God, ſubiect to horrible vexations and terrours: all their life long, they liue in feare of death, and of ſuch iudgements as are forerunners of death: their table is a ſnare, and their proſperity their ruine:

ruine: their aduersity is imbittered, and their callings accursed, and in a word, nothing maketh them better, but euery thing a great deale worse; all being infected and poysoned vnto them by their owne sinnes, and Gods fearefull vengeance vpon the same. If they liue, it is to the increase of their damnation: if they die, they goe to take present possession of destruction: if they refuse to eate and drinke, they are murderers of themselues: if they doe eate and drinke, they are vsurpers of that which is none of their owne. If they come not to the Word and Sacrament, they are contemners of Gods ordinances: if they doe come, they are profaners of the same, and so shall be further hardened, to their finall perdition: and is not this a wretched case? Though for their apparrell, they were cloathed as *Salomon* in the midst of his royalty: though their robes were as rich as was *Aarons* Ephod, or Brest-plate, or the most costliest parts of his garments, all were of no worth without grace: though they fed on the daintiest dishes, and did eate Angels foode (as the *Israelites* are said to doe) yet if they be sinfull and rebellious, they shall perish as *Corah*, *Dathan* and *Abiram*, and many other of them did. Though their habitations were as sumptuous and delightfull as *Paradice* was, yet they could haue no more comfort therein then *Adam* had, who when he had once broken the commaundement of God, in eating of the forbidden fruit, notwithstanding all things remayned in their excellency as before, yet he was surprised with the terrours and feares of a guiltie conscience, and could take no pleasure in the goodly Riuers, in the pleasant fruits, in the varietie of all the creatures that were in the garden of *Eden*, &c. but hee was faine to flie from Gods presence, and to hide himselfe among the trees of the garden. And last of all, though their dignity were neuer so great: their possessions neuer so ample and large, and their substance neuer so plentifull and aboundant, yet they could haue no more comfort in any, or all of these things, than *Belshazzar* that impious king had: who for all his valiant Captaines and Souldiers, for all his great cheare and plentie of wine: for all his iollity and triumphing ouer Gods people: for all his merry companions that he had about him, and all

Note.

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the meanes that he had to comfort him; yet was he in ſuch horrour, when he ſaw on the wall the hand writing againſt him, *That his countenance was changed, and his thoughts troubled him, and the ioynts of his loynes were looſed, and his knees ſmote one againſt another.* Daniel 5.6.

This (and much more lamentable than can poſſibly be expreſſed) is the caſe of all vnregenerate men: and how great then muſt the excellency of Grace needs be, which freeth a man from this wofull eſtate and condition? Yet this is not all, but as it freeth men from this miſery, ſo

2. What good things Grace maketh vs to enioy.

2. Secondly, it bringeth men to the enioyment of all good things: and that firſt, in this life, it procureth them the benefits following, namely

1. A good eſtimation. Pro. 12 26.

1. Firſt, a good eſtimation: ſo that it may well be ſaid, that the righteous is more excellent than his neighbour: and that of all other, they are the moſt glorious people, that haue the Spirit of Grace and of Glory dwelling in their hearts. For they are precious in Gods ſight, as being his chiefe treaſure: precious in the eyes of his people, precious in the account of the Angels: yea reuerent in the ſight of the very wicked, who eſteeme them to bee honeſt men, and dare truſt them before any other; many times, with their goods, with their children, and their portions, yea and with their ſoules alſo. For when they are in any extremitie, lying vpon their death-beds, or the like, oh then they cry out! Send for ſuch a Preacher: ſend for this or that good man or woman: now their prayers and their ſpeeches might doe mee good, which heretofore I haue reiected, or lightly eſteemed: and then none is to be compared to them, none to be ſought vnto in reſpect of them. And when they labour to diſgrace and vilifie them, by terming them diſſemblers and hypocrites, euen then againſt their wills; they highly commend them; for it is in effect, as if they ſhould ſay: Theſe men pretend they haue many vertues in them, but I would not haue men thinke, that they are ſo good and godly, as they ſeeme to bee: If they bee, then they muſt needes bee an excellent people indeed: (for there is none that hath any ciuilitie in him, but hee will acknowledge that it is a good thing to heare and Note.

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read, and conferre, and to ſpend much time in prayer, as Gods ſeruants doe; but they crie out, that they doe not theſe things well, nor with a good heart.) Now if Chriſtians conſciences doe beare them witneſſe, that they doe performe theſe duties in vprightneſſe, then they haue the teſtimony of vngodly men themſelues on their ſides: and till they can diſproue the ſoundneſſe of their hearts, they muſt, whether they will or not, iuſtifie their behauiour. Thus wee ſee how godlineſſe winneth a good eſtimation.

2 Safety.

Now ſecondly it doth alſo bring ſafety with it: it ſetteth men out of gunſhot ſo that neither the diuell, nor all the powers of hell, can annoy or hurt them: nor any, or all of the diuels inſtruments in the world, preuaile againſt them, for their ouerthrow: for the Lord is euermore a ſhield and buckler vnto them, ſo that they muſt firſt ſtrike through him, before they can come at them. *He will couer them vnder his wings, and they ſhall be ſafe vnder his feathers.* Pſal. 91. 4.

3. Conſolation. *Rom.* 5. 3.

Thirdly, the vertue and power of grace is ſuch that it maketh Gods children to reioyce, euen in affliction; as was verified in *Dauid*, who when hee had many malicious aduerſaries againſt him, and many troubles beſet him round about, yet he had more ioy of heart then they had, *when their wheat, and their wine did abound* And ſo it is with all Gods ſeruants: as their ſufferings are many, ſo are they refreſhed with manifold conſolations.

Pſal. 4. 2 *Cor.* 1.

And when outward matters of reioycing are furtheſt remoued from them, then are they driuen nearer vnto God, the fountaine of all true comfort, and by that meanes their hearts are exceedingly reuiued. And if they be ſo much cheared in the times of their greateſt aduerſitie, how much more ioyfull are they in the daies of their proſperity, *when hee maketh them to reſt in greene paſtures, and leadeth them by the ſtill waters: preparing for them a Table, in the ſight of their aduerſaries, annoynting their heads with oyle, and cauſing their cups to runne ouer, as the Pſalmiſt ſpeaketh?* And they withall haue a principall care to entertaine Gods bleſſings with thankfulneſſe, and to ſerue him with a good and thankfull heart, in the vſe and enioyment thereof.

Pſal 3.

Now

Now if their eſtate bee ſo bleſſed in this life, what ſhall their happineſſe be when they depart out of this life, to haue the fruition of thoſe ioyes, which are prepared for the Saints in the kingdome of glory? where all teares ſhall be wiped away from their eyes, and they being altogether freed from ſinne and ſorrow, ſhall receiue an immortall crown of bleſſednesſe with the Saints and Angels, in Gods owne preſence, *where is fulnēſſe of ioy, and at whoſe right hand are pleaſures for euermore*; where there ſhall be no parting of company, nor poſſibilitie of any vnkindneſſe, nor tediouſneſſe in conuerſing together.

The happines of the life to come.

Pſal. 16.

Much more might be ſpoken of the excellency of this eſtate, and yet when all hath beene ſaid that can be, it is nothing in compariſon of that which the thing is in it ſelfe, and we ſhall finde it to be, when we ſhall lay downe this bodie of corruption, and be clothed with perfect glory. But yet that the dignitie thereof, may ſomewhat more clearely be ſeene into, let vs conſider a little further of the

1 Price.
2 Rareneſſe, and
3 Continuance
} thereof.

1 Firſt, concerning the price that was laid downe for the purchaſing of it, it was the greateſt that euer was giuen for any thing; for there goeth more to the buying of a Chriſtian, then to the making of the world: for in the creation, God did but ſay the word, and all things were preſently formed according to their ſeuerall kindes: but in the worke of redemption, God was not onely to ſay, but to pay alſo, and that full dearely, euen the bloud of his owne ſonne, which was of an infinite value. And therefore if things are to be eſteemed according to that which wiſe men will giue for them, ſurely the eſtate of Chriſtianity muſt needs be worthy high eſtimation, ſith the wiſe God prouided it for his children at ſuch an ineſtimable reckoning.

The price of Grace.

2 Further in reſpect of the rareneſſe thereof, it is to bee accounted very admirable. If things that are very deare were alſo very common, that would diminiſh ſome part of their

The rareneſſe of it.

worth: but as for this, it is both precious and rare. There are but a very few ſelected ones, that the Lord hath ſingled out to be partakers of the life of Grace, and to be afterwards heires of the kingdome of glory, which maketh it to be a gift of farre greater eſtimation.

Mat.7.13.14. Luke 11.32.

3. The continuance of it.

3. Laſtly, if it were both deare and rare, yet if it were to be inioyed but a while, it were the leſſe to be regarded: therefore this addition there is vnto the happineſſe of this eſtate, that it is alſo durable, yea euerlaſting. And whereas all worldly excellency, and all earthly promotions are temporary and vaniſhing, ſo that a man may bee very high this day, and as low ere to morrow, and none can bee happie in poſſeſſing thoſe things, through the loſſe whereof, hee may ſo quickly become miſerable: it is otherwiſe with them that are in the ſtate of Grace for that neuer fayleth: once a Chriſtian, and euer a Chriſtian: as the Lords purpoſe changeth not, ſo neyther doth our condition change: but if wee haue begunne in Grace: wee ſhall end in glory, that neuer ſhall haue end. *Pſal.* 16.11. *Dan.*12.2.

Vſe 1.

Is it ſo, that Religion and true piety, is the readie way to the higheſt aduancement? then hence let vs learne to ſet our hearts chiefely therevpon, and aboue all the treaſures in the world principally to affect that. Wee count it good husbandrie in the firſt place, to ſeeke after thoſe things that will doe vs moſt good: if ſiluer be offered, wee will preferre it before Braſſe, and if Gold be offered, wee will take it rather than Siluer. Now concerning this heauenly wiſedome, it is ſaid: *Receiue mine inſtruction and not Siluer, and knowledge rather then fine Gold: For wiſedome is better then precious ſtones, and all treaſures are not to be compared vnto her.* And this ſhould encourage vs rather to vſe all induſtrie for the obtayning of this bleſſed eſtate, becauſe it is a thing haue-able. It were in vaine for a baſe perſon to ſue to be a King, a Duke, or a Lord: none almoſt is ſo fooliſh, as to ſeeke for ſuch preferments, becauſe they know it would bee but loſt labour. But there is not the meaneſt ſeruant, ſlaue, or bondman, but may attayne to this ſpirituall dignitie, vvhich is farre beyond all the aduancement that the Kingdomes of this world can poſſibly yeelde.

Pro.8.10.11.

He

He that can pray, heare, meditate, conferre, and iudge himſelfe in ſecret before hee commeth to the Sacrament, and with all good care and conſcionable reſpect vſe all Gods ordinances for the obtaining of faith and other graces, which doe euer accompany the ſame, ſhall be ſure of good and happy ſucceſſe: for the Lord will bee found of thoſe that ſeeke him with a true heart; therefore let vs not ſo caſt our eyes on earthly commodities, as that in the meane time we neglect this pearle of price, and this inestimable Iewell, that will ſo exceedingly enrich vs. The Apoſtle telleth vs, that thoſe that runne in a race for a prize, though it be but a garland that is ſet vp, ſo that they can gaine onely ſome ſmall credit of their agility and nimbleneſſe in out-running one another, yet they will put off all that might clogge and hinder them in their race; but eſpecially if they ſhould runne for a crowne of gold: neither will they be ſo foolish as to ſtoope downe to take vp euery pinne or point that lieth in the way; and yet they runne but at an vncertainty: when they haue done their beſt, another may carrie away both the honour and commodity from them: and certaine it is, that but one alone can win the prize: and euen hee alſo, though he haue the applauſe at one time, may goe away with the diſgrace at another, or if his credit doe continue all his life time, yet death will take it away at laſt. From all which the Apoſtle would haue vs draw this concluſion, that if ſuch kinde of perſons, notwithſtanding all that hath beene ſaid, will ſo beſtirre themſelues, and ſeeke to acquit themſelues euery way like men: then much more ought wee to put our ſelues to it, and with all alacrity runne the race that is ſet before vs, ſith we runne not at an vncertainty, but are ſure to obtaine the crowne; one ſhall not preuent nor deprriue another, but all ſhall vndoubtedly get that which they doe expect; and eſpecially ſeeing that withall we ſtriue for an incorruptible crowne, and ſhall attaine vnto not a fading and vaniſhing, but an abiding and euerlaſting dignity. 2 Cor. 9. 21.

Obiect. O but (will ſome ſay) if we beſtow our paines and endeuors ſo much about ſpirituall things, in the meane time, wee ſhall neglect thoſe earthly things that are needfull, and ſo bring our ſelues to pouerty. Answer. Nay, not ſo, prouision for our euerla-

ſting

ſting eſtate, doth neuer impaire our preſent eſtate: for *godlineſſe hath the promiſes of this life, and of that which is to come:* and thereby ſhall all matters be bleſſed vnto vs.

1 Tim 4.8.

Note. Haue we inheritance, wealth, reputation, dignity, &c. This will aſſure vs that we haue a good title vnto all, and ſeaſon and ſweeten all, that euery one of them ſhall be comfortable and profitable vnto vs, making it cleare vnto our hearts and conſciences, that the Lord ſendeth them in mercy, as pledges of greater matters, that he mindeth to beſtow vpon vs.

Haue we not theſe outward things? Godlineſſe will make a ſupply in ſtead of all: for that *is great game with contentment,* in compariſon of which, all the promiſes of contentednеſſe that other things make vnto vs, will be found to be but meere illuſions; becauſe it certifieth our ſoules that God will prouide ſufficiently for vs, which perſwaſion alone is able to ſtay the reſtleſſe and vnſetled mindes of the ſonnes of men, from purſuing after the vnprofitable, deceitfull, and lying vanities of this preſent euill world.

1 Tim. 6.6.

Vſe 2. Seeing religion is ſuch an incomparable treaſure, it ſhould inſtruct vs in the ſecond place, to haue the meanes in due eſtimation, whereby wee may be made truly religious, by which our mindes that are blinde, may be enlightned, our hearts of crooked may be made ſtraight, of proud may be made humble, and of fraudulent may be made true and faithfull. And thoſe meanes are the Word, the Sacrament, Prayer, and the like, which are the ſteps whereby we muſt aſcend vnto this honourable eſtate: for it is as poſſible for men to make ſtaires to climbe vp vnto the skie, as for vs without theſe, to aſcend vnto heauen, by any deuiſes of our owne framing.

The word is the key that muſt open hell gates, to ſet vs at liberty from the bonds of ſinne, of Sathan, and of death; and to vnlock heauen gates, that we may haue entrance into glory: in which reſpect it is, that Chriſt ſaith vnto *Peter,* that he would giue vnto him (and conſequently to all Miniſters of the Goſpell) *the keyes of the kingdome of heauen,* that is, the diſpenſation of the word, which maketh the way vnto heauen lie open to all ſuch as by faith receiue the ſame into their hearts. So that we ſhould not come vnto the meanes with a baſe conceit, or light eſtima-

eſtimation thereof, but with a large and ample deſire and expectation of taking benefit thereby. If men can once eſpie a way how they may riſe in the world, either in great wealth or promotion, they will be moſt induſtrious and laborious in that courſe, they will refuſe no paines in ſeedes time, though the weather be vnſeaſonable and cold, and their worke euery way troubleſome: but they will put themſelues to it with all care and induſtrie, in hope (though it be but an vncertaine hope) of bettering their eſtate. So thoſe that liue by Faires and Markets, will not faile one of them ordinarily, neither heate nor colde, winde nor raine, nor any the like impediments ſhall hinder them from purſuing their commodity; and why then ſhould we be negligent, and play the ſluggards while our ſeedes-time laſteth, and the Lord biddeth vs *plow vp the fallow ground* of our hearts, that he may ſow therein the ſeed of life, which will neuer faile to yeeld vs a plentifull Harueſt, if we can waite vpon him for the ſame? And why ſhould wee be ſlacke and careleſſe when our chiefe market dayes and faire dayes come, and not rather ſet our hearts and endeuours to ſeeke after thoſe things, which all that ſeeke ſhall finde, and being found will make vs men for euer. *Ierem 4.*

This ſhould be an encouragement vnto vs, not to thinke any thing too much, that we can doe or ſuffer, in or for the profeſſion of Chriſtianity. *Vſe 3.*

Oh, but it is an hard matter (may ſome ſay) to faſt, and pray, and mourne, and grieue our hearts, continually for our ſinnes! and when we haue done all, to be derided and maligned, perſecuted and ſlaine for a good cauſe! and beſides all theſe, to feele Gods hand ſcourging vs, ſometimes with pouerty, and want, ſometimes with feares and terrours: ſometimes with temptations and inward conflicts, &c. *Obiect.* Difficulties in Chriſtianity.

Theſe things ſeeme very great, and very tedious indeede, to fleſh and bloud: but in truth they are but ſmall, yea matters of nothing, if we conſider what is the vſe of them, and what will be the end of them: and therfore let vs remember for our comfort when we are in this ſtrait and difficult and vnpleaſant way, that we are going to be inſtalled into a kingdome: and who is there that being offered a *Baronrie*, or a *Lordſhip*, yea though *Anſwer.* *Note.*

it

it be but a Farme, if ſo be he will take the paines to come for it: who is there (I ſay) that would take exception, and ſay, alaſſe the ayre is clowdy, and the weather vncertaine, nay it begins to raine, or haile, or ſnow already, and therefore I will euen ſtay at home, and neuer wet my foote for the matter? Nay, if there be but likelihood of ſome ſmaller gaine, and the weather foule, and the wayes deepe, and themſelues ſomewhat out of temper alſo, yet they vvill aduenture to goe through all, and rather ferry ouer, than come ſhort of that profit that is offered, how much more then ought we to breake through all impediments, and ſwallow vp all difficulties with the conſideration of this, that our iourney tendeth not to the getting of ſome ſmall commodity, or to the purchaſing of ſome worldly poſſeſſions, or to the obtayning of any earthly preheminence or preferment whatſoeuer: but that wee are trauelling towards our owne Country, where we ſhall receiue an inualuable, and eternall crowne of glory? and albeit wee muſt paſſe through many rough and craggy, and thorny waies, and meete with ſundry things, that will be very irkſome, and vnpleaſant; yet let vs make account withall, that we ſhall find many ſweet comforts, and ioyes vnſpeakeable, and glorious, in the middeſt of our pilgrimage, and in the end ſhall haue the fruition of that happines, which will make amends for all. And this was it that made the Apoſtle *Paul* ſo comfortable, in the middeſt of all his ſufferings. *Therefore we faint not* (ſaith hee) *but though our outward man periſh, yet our inward man is renued daily. For our light affliction,* 2 Cor. 4. 16. 17. *which is but for a moment, cauſeth vnto vs a farre moſt excellent, and an eternall weight of glory.* Where wee may note, that when hee ſpeaketh of the happineſſe of another life, hee magnifieth the ſame exceedingly, both for the worth of it, and for the continuance of it: calling it a farre *moſt excellent*, and *eternall weight of glory*. To be excellent *is much*, to be *moſt excellent*, *is* farre more: to be *farre moſt excellent*, is yet an higher degree: but when he calleth it a *farre moſt excellent*, and withall *an eternall weight of glory*, it maketh a great addition vnto all the former, and ſheweth that it is indeede an inconceiueable and vnutterable happineſſe, that in the heauen we ſhall enioy: but on the other ſide, he counteth his affliction light and momentany, becauſe it paſſeth

ſeth as it were in a thought, & is a thing of nothing, being laid in the ballance againſt the neuer-fading bliſſe that we ſhal ſhortly come vnto. And as for that weight that is in the tribulations of this life, it is but as an heauie bagge of gold, that will make the heart of the owner light, in the very cariage of it, and ſo much the more light, by how much weightier it is. And therefore by all theſe motiues, we ſhould perſwade, yea euen compell our ſoules vnto patience vnder the croſſe of Chriſt, and to perſeuerance in the practiſe of all the duties of godlineſſe: a patterne of which patience we haue in the Hebrewes, *Who after they had receiued the light, endured a great fight in afflictions. Partly* (ſaith the Apoſtle) *while yee were made a gazing ſtocke, both by reproches and afflictions: and partly while yee became companions vnto them, which were ſo toſſed too and fro. For both ye ſorrowed with me, for my bonds, and ſuffred with ioy the ſpoiling of your goods:* and why? *knowing in your ſelues that you haue in heauen a better and more enduring ſubſtance.* If their riches had beene of ſuch value, as they made ſhew of, and as the world takes them for, they could not haue beene ſo quickly taken from them: but ſith they had *betaken them to their wings*, theſe faithfull ones knew, that heauen, which was reſerued for them in ſtead thereof, was farre more excellent, and more durable, and therefore full glad were they, that for the cauſe of God, they had made ſo happy and ſo bleſſed an exchange. Heb. 10. 33. 34.

Verſe 1. *Bleſſed are thoſe that are vpright in the way, &c.*

And v. 2. *Bleſſed are thoſe that ſeeke him with their whole heart.*

Theſe words hauing beene expounded before, offer vnto vs this Doctrine: That whoſoeuer would haue ſound happineſſe, muſt haue a ſound heart. *Doct. 2.*

So much ſincerity as there is, ſo much bleſſedneſſe there will be: and according to the degree of our hypocriſie, will be the meaſure of our miſerie. It is not in the action done, or in the words ſpoken, that bleſſedneſſe conſiſts, but in the quality of them; that all be done, and ſpoken ſoundly and ſincerely: this is required Pſalme 15. that hee that will be a member of the Church militant on earth, and of the Church triumphant in heauen, muſt *walke vprightly, and ſpeake the truth from his heart.* And againe in another Pſalme, a queſtion is made to the ſame effect,

effect, *Who shall dwell in the mountaine of the Lord, and who shall stand in his holy place?* and the answere is: *Hee that hath innocent hands, and a pure heart, which hath not lift vp his minde to vanity, nor sworne deceitfully.* In which words wee haue a description of a sound hearted man.

Psal. 24. 3. 4.

1 By his actions, that he dealeth vprightly, and so hath innocent hands.

2 By his affection, that he lifteth not *vp his minde to vanity*, that is, setteth not his heart on any earthly thing: in which sence that phrase is vsed in the originall. *Ier.* 22. 27.

3 By his speeches, that hee hath not sworne, nor any way spoken *deceitfully*.

Reasons. The reasons to confirme this point, are drawne from the great inconueniences that will follow on the contrary; for if there be in any a fraudulent and deceitfull heart:

1. God hath a quarrel against hypocrites.

1 First, there is a deadly quarrell, and mortall enmitie betweene God and him: for who are they that are reconciled to the Lord, whose sinnes are couered by the righteousnesse of his sonne, so that they shall not be imputed vnto them? euen they *in whose spirit there is no guile.* And what will follow then for those whose hearts are full of fraud and deceipt, but that they must needes be destitute of all hope of the pardon of their sins, and so consequently lye open to the strokes of Gods vengeance due vnto the same?

Psal. 32. 3.

2. Hee loathes their seruices.

2 And as their persons are hatefull to the Lord, so are their seruices abhorred of him: for indeede they are not the seruices of God, but of Sathan, and of their owne flesh: and therefore be they neuer so glorious in outward shew, and let them pretend neuer so much zeale in the performance of them, yet the Lord hath them in vtter detestation. As wee may plainely see in the hypocriticall Pharises, they would be euery where praying with great deuotion: and very often fasting with great austerity, and blowing a trumpet to giue notice vnto men of their almes-deeds and liberality, and striuing with all their might by externall obseruations to winne themselues the praise of holy and zealous men: yet for all this, our Sauiour sharply rebuketh them, saying; *Yee are they which iustifie your selues before men, but God knoweth your hearts, for that which is highly esteemed before men, is*

Matth. 6.

Luke 16. 15.

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an abhomination in the ſight of God. It is as loathſome vnto him as Carions, or Toads, or any ſuch creatures as mans nature doth moſt abhorre, can be vnto vs.

Thirdly, this is another miſery of hypocrits, that they liue in continuall feare and danger: there are holes in their maskes, (at leaſt there will be) and their double dealing ſhall be ſeene into: it ſhall ſometime or other come to light, how they haue abuſed Gods preſence, and diſſembled with their brethren, by making faire ſhewes, and pretences of that which they neuer meant: their ſinnes ſhall not alwaies lie hid, but either they will giue ouer all, in time of perſecution, *as the ſtony ground did,* or in hope of promotion, as *Iudas* and *Achitophel* did, and ſo diſcouer their falſe-heartednesse: or elſe it ſhall be drawne forth by their ſpeeches, in their merriments, or in their diſtempers; or elſe Gods ſpirit in godly men ſhall deſcrie it, by working in their hearts a vehement ſuſpition of them, and cauſing them with a iudicious eye, more narrowly to pry into their workes, and wayes. By one ſuch meanes or other, God will lay them open to the view of the world: ſo that being in ſuch perill, they cannot but haue a fearefull heart, and a reſtleſſe conſcience. And to this purpoſe, notable is that ſaying of *Salomon: He that walketh vprightly, walketh boldly or ſurely, but hee that peruerteth his waies ſhall be knowne.* Whence it is apparant, that the vpright man needeth not to feare any thing; hee needeth not to be afraid of ill men: for though they may diſgrace him, they cannot ſhame him: he needeth not to be afraid of good men: for the oftner hee ſpeaketh to them, and conuerſeth with them, the more hee is approued by them: neither needeth hee to be afraid of God, for hee that *ſearcheth the heart and the reines,* knoweth and alloweth of the integrity of his ſoule. Hee hath no cauſe of feare for the preſent, becauſe all things goe well with him; neither is there any for afterwards, becauſe all things ſhall goe well with him, for hee ſhall neuer fall away from GOD: None can plucke him out of his hand; Sathan cannot, becauſe he *that is in vs is ſtronger then hee that is in the world:* ſinne cannot, becauſe grace will preuaile againſt it: the world cannot, becauſe this *is our victory, whereby wee ouercome the world, euen our faith.* And the Apoſtle concludeth generally

3. They liue in continuall danger.

Luk 8.13.

Prou. 10.9.

Ioh. 10.29. *Ioh.* 4.4. 1 *Iohn* 5.4.

Rom 8.38.39. nerally for all other matters, that *neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.* What followeth now on the contrary part for hypocrites? *but hee that peruerteth his way,* that is, alloweth himselfe in any ill course, though neuer so secretly, *shall be knowne?* that is, his vile and wretched dissembling shall be detected, if not in this world, yet when the thoughts of all hearts shall be made manifest: they shall be found out first or last, and therefore they cannot but walke fearefully in their ill courses, wherein they goe forward and giue liberty vnto themselues.

Vse.1. This should make vs exceeding carefull, and warie when we offer our selues to Gods seruices, to search and digge deepe into our hearts, that we may cast out all the loose earth that is there, and so our building may be on a rocke, and not on the sand. Wee must purge away that leauen of hypocrisie, that hath wholy infected our nature, that so wee be not found to halt in our worshipping of God, least hee take vs with the ma-

Matth.22. ner, as hee did him that *came without a wedding garment*, whom hee singled out from all the guests that were present; and that not onely to ignominie and reproach, but to euerlasting punishment and torment in hell fire. It is very dangerous then wee see to deale hypocritically with GOD; it is not safe with men, to pretend and say one thing before their faces, and to speake and doe another behind their backes, because they may peraduenture discerne it: but it is more dangerous to dissemble with God, for hee doth certainely discerne it, and will as certainely punish it.

Many when they are reproued, or admonished, will snuffe at it, and say: What neede you be so hot in the matter? I hope you cannot charge mee to be either Whore or Theefe. But though man cannot charge you (which all cannot say) is that a sufficient discharge for you? Nay you must looke vnto it, that God finde not matter sufficient to conuict you, either of those particulars, or of worse and viler offences.

And let none reply, that it is sufficient, that wee frequent Sermons, and partake of the Sacrament, and come to prayer in

in publike, and vſe prayer in the family, and performe other duties that Chriſtian men and women ſhould doe, and no more is required at our hands.

Yes, God doth require more then this: he calleth for the heart in all theſe: though a man be preſent at neuer ſo many Sermons, yet if his minde runne after his pleaſures, or after his couetouſneſſe, ſo that when his bodie trauels one way, his affections trauell another way, all his hearing is nothing worth. Anſwere. *Pro.* 23.

And ſo in prayer, though there be neuer ſo many excellent words, apt tearmes, and goodly ſentences, yet if they come from the head, and not from the heart, from wit and memory, and not from the inward feeling of the ſoule, they cannot bee accepted. God profeſſeth indeed that he will be *found of thoſe that ſeek him*: but then they muſt *ſeeke him with their whole heart*: that is, truly and feruently: they muſt not come with a part of their heart, for then they bring no part in Gods account: but with all their heart: for he that giueth him not all, giueth nothing at all. So for the workes of our calling, if we doe not labour therein as Gods ſeruants, we can expect no wages, wee may haue commendation from men, but we ſhall haue a check and rebuke from the Lord; mens tongues may magnifie vs, but Gods hand will confound vs. *Ierm.* 29.

Therefore let vs, when we enter vpon any good way, endeuour with an vpright and true heart to go forward in the ſame, otherwiſe it had beene better neuer to haue entred heereinto. Now that we may make ſure worke in this regard, let vs trye our ſinceritie by the good effects that doe euer accompanie the ſame.

1 One note therefore of a ſound heart (which we ſhould take for our triall) is to be vniuerſall in our deſires, and in our practiſe, that *we haue reſpect to euery commandement of God*, to the firſt Table as well as to the ſecond, and to the ſecond as well as to the firſt: that we be righteous towards men, as well as religious towards God; that wee looke to our hearts as well as to our actions, and to our actions as well as to our hearts. Contrary to this rule is the dealing of thoſe that will giue diſpenſations vnto themſelues for many things, ſo that they can make a ſhew of ſome things. VVhat if wee be not Marks of an vpright heart. 1 Vniuerſall obedience. *Pſal.* 109. 8.

ſo ſtrict for the Sabbath? (thinke they) yet wee are no ſwearers nor blaſphemers: what if we take a little liberty for vaine ſports and idle diſcourſes? theſe are but trifles; we will not be adulterers, nor filthy ſpeakers, &c. This is a ſhrewd ſigne of a heart full fraught with guile and deceit: the property of a good conſcience is to be *willing and deſirous in all things to walke honeſtly*. If one be neuer ſo ſtrict for the Sabbath, if hee will helpe himſelfe by a lie now and then, for his commodity or for his credit ſake: and if a man be neuer ſo rigorous and ſeuere for matters of iuſtice, and yet will ſteale time from the Lord vpon his day, and ſpend the ſame in his owne buſineſſes and affaires, whether ſecretly or openly: and ſo for any other thing, if we make bold to borrow a little law of God; this is an argument of a falſe and diſſembling heart: and therefore this muſt be taken heed of, as being very dangerous.

Heb. 13.18.

2 Growth in Grace.

A ſecond marke is to haue a continuall increaſe in godlines: neither to waxe worſe, nor to ſtand at a ſtay, but ſtill to ſtriue to grow better and better, as the Apoſtle *Paul* teſtifieth that he himſelfe did: *I forget that which is behinde, and endeuour my ſelfe to that which is before: and follow hard toward the marke, to the prize of the high calling of God in Chriſt Ieſus.* And hauing ſhewed what he did himſelfe, hee annexeth an exhortation alſo for vs: *Let vs therefore, as many as are perfect,* (that is, ſincere, and voyd of groſſe hypocriſie) be thus minded. He was not as a vaine fooliſh man, who running in a race will be euer and anon looking backe how much ground he hath rid: but his eye was vpon the marke, conſidering how much he had yet to runne, how farre off he was from perfection: and the ſame minde ſhould be in vs, and will be in as many of vs, as are indued with the ſame ſpirit that *Paul* was. Wee muſt euery day labour to abound more and more in all *wiſdome, and in all goodneſſe*. If we prayed once a day in priuate, and that ſomewhat coldly at the firſt, wee muſt afterward pray twiſe or thriſe, or oftner in a day, as occaſion is offered, and that more feruently, and feelingly then we did in the beginning. If we did reade and meditate more ſeldome, and with greater weakneſſe and diſtraction at our firſt entrance into profeſſion, in our proceeding we muſt vſe thoſe exerciſes more frequently, and performe them more

Phil. 2.13 34.

Verſe 15.

Rom. 15.14.

Note.

ſeriouſly

ſeriouſly and cheerfully: and the like may be ſaid for all other duties. Thus if we can labour to doe, and when we ſlip, and ſo are ſtayed now and then in our race, yet if we recouer our ſelues with ſpeed, and ſet furer, and looke better to our ſteps, and make more haſte in our way then wee did before, wee muſt not be diſcouraged, though we finde not ſo good a progreſſe as were to be wiſhed for: God will accept of our endeauour, and his ſpirit will beare vs witneſſe that we haue a true heart, notwithſtanding wee come farre ſhort of that we ſhould and other of Gods Saints doe attaine vnto. But on the contrarie, if we ſtand at a ſtay, or ſtart aſide like a broken bow, and ſo turne backe againe vnto folly, it is much to bee ſuſpected that we had neuer any ſoundneſſe in vs. Note.

3 A third token of ſinceritie is, conſtantly and careſully to vſe all the good meanes of attayning to goodneſſe, and to eſchew all the inducements that may allure vnto euill. Doth any one hate ſwearing? then let him ſhew it by auoyding the company of blaſpheamers. Doth any one loath impurity and filthineſſe? then let him teſtifie it by ſeparating himſelfe from all wanton and laſciuious company, and from all ſuſpected perſons and places. If one pretend that he hateth theſe and the like euils, and yet will aduenture vpon the baite, it is ſure that ſuch a one wanteth that truth of heart, which ſhould be in him, and is in all, ſo farre as they are ſound within. 3 A conſtant & conſcionable vſe of all the meanes. Note.

So for the contrary, doth any one deſire that grace and religion may flouriſh in his heart, and that the fruits thereof may appeare in his life? then let him vſe all priuate and publike religious exerciſes, whereby theſe things may bee wrought and increaſed in him; and delight in ſuch company, as both by precept and example may further him therein. Doth any one wiſh that hee could get victory ouer ſome ſpeciall ſinnes and corruptions that he is troubled withall? then let him enter into combate againſt them, as the Apoſtle did, *Rom.* 7. Let him humble himſelfe by faſting and prayer, and complaine and cry vnto the Lord for the repreſſing of them, and get ſuch forcible reaſons againſt them out of the Scriptures, as may quell the ſtrength and violence of them, and thus a ſincere heart wil doe. But if we make ſhew that wee deſire to be godly and religious, Note.

and yet vse not the meanes at all, or but some of them: or if we vse them all, it is but by fits and starts: or if we vse them constantly, yet we doe it but remisly and coldly, we cannot haue any assurance that our hearts are faithfull vnto the Lord.

4. Respecting God in all things.

A fourth argument of sincerities is to performe all duties as in Gods presence, looking vnto him, as the directer and discerner of our thoughts, words, and works, and thinking it sufficient if he approue of vs, though men doe dislike vs; as the Apostle *Paul* telleth the *Corinthians: As touching me, I passe very little to be iudged of you, or of mans iudgement, &c. He that iudgeth me is the Lord.* And againe in the Epistle to the *Thessalonians: As we were allowed of God that the Gospell should be committed vnto vs, so we speake: not as they that please men, but God, which approueth our hearts.* And therefore he prayeth in another place, *that the Corinthians might doe none ill,* not *that he might seeme approued,* and haue the credit of their goodnesse, as being wrought chiefely by his ministery: but *that they might doe that which is honest, though he were disallowed,* to wit, by men: for with God the righteous Iudge, hee knew that she should bee both approued and rewarded. Thus he that is a seruant, faithful and trustie in his place, seruing the Lord Christ in conscience, and not men with eye-seruice, albeit hee should be accounted the most idle and vntrustie seruant in all the family, (being indeed the most diligent and painfull of all) hee will still goe on with his faithfulnesse, and not diminish any iot of his industrie and laboriousnesse.

1 Cor. 4. 3. 4.

1 Thes. 2. 4.

2 Cor. 13. 7.

This *Iob* alledgeth as testimonie of his integrity, that whereas he might haue giuen free scope to his eye for wanton looks, and to his heart for sinfull affections, yet he saith of himselfe: *I made a couenant with mine eyes, why then should I think on a maid?* And why was he thus iealous of himselfe, and thus carefull to guide his eye, and to gouerne his heart in a right manner? the reason is rendred, *vers.* 4. *Doth not he behold my waies, and tell all my steps?* That also is *Iosephs* commendation, that whereas he might haue liued in impurity and filthinesse, not only without blame and reproach, but euen with the fauour of his sinfull and vnchaste mistresse, yet the feare of the Lord restrained him from that monstrous and abhominable sinne: *How*

Iob. 31. 1.

can

can I doe this great wickednesse (saith he) *and so sinne against God?* Gen. 39. 10.
Yea though she spake to him from day to day, yet hee refused, and would not so much as be in her company, lest any temptation should be offred vnto him by that occasion: he would rather haue her displeasure then Gods, and rather be imprisoned amongst malefactors, for forbearing of euill, then to be vexed and tortured on the rake of an euill conscience for committing of euill. And this good disposition Gods seruants doe many times find Note.
in themselues, that when they haue falne into any secret sinne, and haue entertained vaine and foolish thoughts, or corrupt and carnall affections, when they haue ouer-shot themselues in their speeches, or in their carriage, and no man discerneth it, yet they take themselues with the manner: and knowing that Gods holy eyes are vpon them, they iudge and condemne themselues, and are throughly angry with themselues for that which they haue done.

Yea sometimes, when men praise and extoll them, yet they 5.
blush within themselues, and haue an holy indignation against To receiue a
their owne soules, that they haue dealt hypocritically, or vaine- rebuke willingly and
gloriously, or lightly, or indiscreetly, or passionately. This is a profitably.
very singular marke, & vndoubted argument of great piety and sincerity. As on the contrary, it is a certaine note of grosse hypocrisie, euer to be caring what men thinke, and speake of vs, and of our doings, and neuer to regard what God seeth amisse in the same.

The last note (though many other might be named) shall be this, patiently to endure an admonition, and reproofe, and to be desirous of the same, to the intent we may profit thereby: in publike to the best, and desire most those Sermons, wherein our owne corruptions are most throughly met withall, and strucke at with greatest sharpnesse, and vehemency: and in priuate, to be most glad of the society of those friends, that will in wisdome and mercy, tell vs most often, and most plainly of our faults.

Hypocrites, cannot abide that any should rubbe vpon their Note.
galled backs as it were, or come neere them to touch their gouty & festred, and corrupted consciences, but they will wince and kicke, and lay about them, and cry out on those that are such iudgers, and such busy-bodies (as they tearme them) and

ſo reiect all wholſome reproofes, and cary a bitter heart againſt the reprouers. Onely thoſe that are ſound-hearted, can ſubmit themſelues, in the lowlineſſe of their mindes, and meekeneſſe of their ſpirits, to beare admonition when they need it, (be he a ſuperiour or an inferiour that adminiſtreth theſame) and labour to make a right vſe hereof, and to loue the party the better that will deale ſo mercifully and faithfully with their ſoules.

Obſer. Indeed Gods beſt children may ſometimes faile herein, and begin to buſtle, and take on, when they are ſomewhat ſharply dealt withall, and cannot ſo readily and cheerefully ſwallow and diſgeſt thoſe bitter pils, as they ſhould: but if they be grieued in their ſoules, that they find ſo much pride in themſelues, and though they be a little diſtempered in company, yet when they are alone, they are aſhamed of their folly, and deſire more wiſedome and grace to reape benefit by the admonitions that ſhall afterwards be giuen them, and begin to thinke more reuerently of the parties that ſhewed them that mercy and kindneſſe: they ſhould not be diſmayed, knowing that they are true *Iſraelites, in whom there is no guile*, notwithſtanding that vnwillingneſſe and vntowardneſſe to vndergoe a rebuke, that they finde in themſelues, and their corrupt nature.

Vſe. 3. Secondly, this is for the great comfort of all ſuch as find theſe notes of vprightneſſe in themſelues, though they haue many corruptions and imperfections, mixed with their beſt workes, yet ſeeing they haue pure hearts, they are happy and bleſſed, and ſhall finde the good effects of their bleſſedneſſe. True holineſſe, and true happineſſe are neuer ſeparated. As for perfection, God lookes not for it at our hands. If ſinne hang on vs, but we would faine caſt it off; if we find vnbeliefe, but would moſt gladly get faith: if we be troubled in our hearts with hardneſſe, but are deſirous of ſoftneſſe: if we be humbled for that we cannot be humbled ſufficiently, nor get ſuch a large heart as we would to deſire and expect grace from heauen, let vs not be diſcomforted for our defects and frailties: for the Lord will ſpare vs, and be gracious vnto vs *in his beloued ſonne*: according to that worthy prayer of good King *Hezekiah*: *The good Lord be mercifull toward him that prepareth his whole heart to ſeeke the Lord God of his Fathers, though he be not cleanſed according to*

Note.

2 Chron. 30. 18. 19.

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the purification of the Sanctuarie.

Though many haue beene braullers heretofore, let them labour to be peaceable: though they haue beene worldly, let them ſtriue to be heauenly: though they haue beene filthy, let them endeauour to get chaſtity: though they haue been ignorant and prophane, let them ſtudie to obtayne knowledge and holineſſe: and then they may come to the Lords Table, and welcome: the Lord will haue reſpect vnto them, and graunt them pardon for their ſinnes, and ſupply all their wants, and giue them more grace to doe their dutie, in the remainder of their life, and in the dayes of their pilgrimage that are yet behinde.

Surely they worke none iniquitie, That is, they make not a trade, and common practiſe thereof. Slip they doe, through the infirmitie of the fleſh, and ſubtiltie of Sathan, and the allurements of the world: but they doe not ordinarily and cuſtomably goe forward in vnlawfull and ſinfull courſes. In that the *Pſalmiſt* ſetteth downe this as a part, (and not the leaſt part neyther) of bleſſednes, *That they worke none iniquitie, which walke in his wayes*: the doctrine to bee learned hence, is this, that it is a maruellous great prerogatiue to be freed from the bondage of ſinne.

Doct. 3. A prerogatiue to be freed from ſinne.

If there were no other reward but this, yet it were a happy thing to be religious, euen in this reſpect, that wee ſhall be ſet at liberty from ſuch a ſeruice. This point is euident from the Apoſtles words, where he ſpeaketh thus: *God be thanked, that yee haue beene the ſeruants of ſinne, but yee haue obeyed from the heart vnto the forme of doctrine, whereunto ye were deliuerd.* Where we ſee, that this was not the leaſt priuiledge that they had by being Gods ſeruants, but indeed a matter for which hee was greatly to be magnified; that whereas they had been the ſlaues of ſinne, and (as baſe drudges) at the command of euery vile and wretched luſt; by the vertue of the word powerfully preached vnto them, and faithfully receiued by them, they had beene deliuered from that bondage, & made the ſeruants of God in righteouſneſſe, and holineſſe of life and conuerſation. And therefore in that ſame Chapter, *verſ.* 14. it is promiſed vnto Gods Children, as a ſpeciall fauour, *That ſinne ſhall not*

Rom. 6. 17.

haue dominion ouer them. It may ſometimes tyrannouſly vſurpe authority in them: but the ſtrength of grace, and the operation of the holy Spirit of God, will ſtill diminiſh, and at laſt aboliſh the force and violence thereof: ſo that it ſhall neuer beare ſuch ſway ouer them, as in the time of their vnregeneracie it did.

Reaſons.

The truth of this doctrine will yet more clearely ſhine forth if we conſider, what the maſter, the ſeruice, and the reward of ſinfull perſons are. As for their maſter, it is Sathan: *For he is the God of this world, and the Prince that ruleth in the children of diſobedience:* of whom all vnbeleeuers are held in captiuity, and ſtill imployed according to his will and pleaſure. Now he is a more cruell and ſauage tyrant, then euer *Pharaoh* was: though he were very fierce againſt the *Iſraelites*, and exerciſed great tyranny ouer them, yet Sathan putteth his vaſſals to carry heauier burdens, and to toile out themſelues in baſer workes, then euer the taskmaſters of *Ægypt* impoſed on the poore *Iſraelites*. For all impenitent ſinners are in thraldome to euery brutiſh luſt: they muſt defile their bodies, and corrupt their ſoules, and conſciences, and pollute all their works and waies, when, and in what manner ſoeuer the diuell will haue them; they muſt conuerſe with euery lewd and ſinfull companion: they muſt runne vp and downe like drudges to follow euery vaine and baſe delight, to purſue euery meane and trifling commoditie: and to hunt after euery promotion and dignitie that offers it ſelfe vnto their view.

Ephes 2.2. Sathan is the maſter of all ſinners.

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Note.

They cannot liue peaceably in the day, nor reſt quietly in the night: as we may ſee in gameſters, who breake their ſleepe, miſpend their time and ſtrength, depriue themſelues of a comfortable eſtate, and bring many miſeries vpon themſelues and their families, by their ouer-eager purſuite of their vngodly and vnthrifty courſes. It is a wofull and lamentable caſe that franticke perſons are in, that muſt haue euery one in the family to attend vpon them, and to haue an eye vnto them, leaſt they ſhould hang themſelues, or drowne themſelues, or get a knife to cut their throats, or ſome way or other worke themſelues miſchiefe: but farre worſe is their caſe, that are poſſeſt with a ſpirituall frenzie, and led by the ſuggeſtions of Sathan, who

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are euermore labouring to worke out their owne ouerthrow, and to bring vpon themselues destruction of body and soule: which is the reward that Satan giueth them, for all their paines that they haue taken in seruing him, and in fulfilling the lusts of their owne wicked flesh: according to the saying of the Apostle, *the wages of sinne is death:* that is, euerlasting death: which is an vtter separation from Gods blessed presence, and from all manner of comforts whatsoeuer, to endure vnspeakeable and endlesse torments *in the lake that burneth with fire and brimstone, which is the second death.*

3. The reward. Rom. 6.

Another reason, why it is a great priuiledge to be exempted from the dominion of sinne, is, because it is a testimonie that we are the sonnes of God, as it is said by the Apostle *Iohn: Hee that committeth sinne is of the Diuell, and whosoeuer is borne of God sinneth not.* And why? because the efficacie of the word and spirit doe restraine him there-from.

2. Reason. 1 Ioh. 3.8.9.

A third reason is, because that is it whereby wee are made conformable vnto Christ Iesus: when wee are freed from the slauery of sinne, we are still translated from glory to glory, and haue the Image of God renued in vs daily more and more, *purging our selues euen as Christ is pure.* 1 Iohn 3.3.

3.

This serueth for our instruction, that seeing it is such a preheminence not to be a worker of iniquity, therefore we should hereby fence and arme our selues against all enticements, whereby we might be allured to sinne, either in heart or in behauiour, when pleasure smileth vpon vs, or filthy lucre setteth on our hearts, or preferment calleth for vs, &c. Let this be as a buckler whereby to repell all the fierie darts of the Diuell: *It is a blessed thing to worke none iniquitie, and, what should it profit a man to winne the whole world, and to loose his owne soule?* Moses *chose rather to suffer affliction with the people of God, then to enioy the pleasures of sinne,* and the preferments of *Egipt for a season.*

Vse 1. Luk. 9.25. Heb. 11.25.26.

It was a foolish and mad part of the *Israelites,* to desire to returne into Egypt, the house of their bondage, that they might eate of their flesh-pots, and of the Leekes and Onions, that in time past they had there enioyed: but much more void of sence and reason are they, that when they haue beene once deliuered from that spirituall seruitude, will cast themselues into thraldome

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Iob.5.2.

Vſe 2. 2 This maketh for the terrour of all ſuch as doe drinke in ſinne with greedineſſe, and giue allowance to themſelues in blaſpheming, in Sabbath breaking, in wantonneſſe, in lying, and ſlandering, and ſcoffing, and ſuch other foule vices. If they be bleſſed that doe not worke iniquity, then curſed are they that make a common practiſe thereof.

Obiect. But I hope (will ſome ſay) a mans heart may be good, though he ouer-ſhoot himſelfe by rapping out an oath now and then, and by ſpeaking fooliſhly and lightly, &c. you muſt not iudge (ſay they) God knoweth our hearts.

Anſwere. Hee doth ſo indeed, and hee hath made knowne vnto vs by his word, that an ill tongue and an ill life doe alwaies argue an ill heart: *For out of the aboundance of the heart the mouth ſpeaketh:* And a good tree cannot bring forth ſuch rotten fruit, nor a pure fountaine ſend forth ſuch muddie and filthy ſtreames, as doe euermore iſſue forth at their profane mouthes, and are deriued from their impure conſciences vnto all, or to the moſt part of their actions.

Luk. 6.45.
Mat.7.17.18.

Thou

Thou haſt commanded to keepe thy precepts diligently.

The Doctrine that theſe vvords afford, is this, that nothing is ſuperfluous that is done in obedience to Gods holy will.

Strict obedience to be laboured for.

The word tranſlated *Diligently*, doth ſignifie in the originall tongue (*wonderfull much*) ſo that the words goe thus: *Thou haſt commaunded to keepe thy precepts wonderfull much.* And this the Apoſtle vrgeth the *Corinthians* vnto: *Hauing ſuch promiſes beloued, let vs purge our ſelues from all filthineſſe of the fleſh and of the ſpirit:* that is, from all manner of corruption, as well inward as outward. And that was the drift of Chriſt Ieſus in giuing the true interpretation of the law, which the Phariſees had corrupted by their falſe expoſitions: I ſay this was the drift, to draw men from reſting on the outward obſeruation thereof, and to bring them to haue regard vnto their thoughts, and to the affections of their hearts: and moreouer in their practiſe to doe thoſe things which heathen men and hypocrites could not attaine vnto: and therefore hee often vrgeth this ſentence, to ſhew the ſlenderneſſe and inſufficiencie of their obedience: *What ſingular thing doe yee?* Implying that Chriſtians muſt in many things be ſingular, and differ from, and goe beyond the common ſort of men.

2 Cor. 7.1.

Matth. 5.6.7.

If one could doe as much good, as a hundred, yet hee could not doe the hundreth part of that which a Chriſtian ought to performe. Let him ſay ſtill (for it is a truth) I am an vnprofitable ſeruant: I haue done no more then my dutie, nor ſo much as my dutie. As Chriſt came to fulfill all that his Fathers law required, ſo it behoueth vs to obſerue euery thing that wee are commaunded, though not in perfection which wee cannot attaine vnto: yet in vprightneſſe, and with our beſt endeuours. When the *Iſraelites* told *Moſes* that if he would goe neere, and heare what the Lord ſaid, and declare it vnto them, they would heare and doe all that the Lord ſhould ſay, the Lord himſelfe teſtified the equity of their words, that *They had well ſpoken, all that they ſpake, and wiſhed that there were ſuch an heart in them, to feare him, and to keepe all his commaundements alway: that it might goe well with them and with their children after them.* Whereby wee are enformed what is acceptable vnto

Luke 17.10.

Deu. 5.28.29.

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The word tranſlated *Diligently*, doth ſignifie in the originall tongue (*wonderfull much*) ſo that the words goe thus: *Thou haſt commaunded to keepe thy precepts wonderfull much.* And this the Apoſtle vrgeth the *Corinthians* vnto: *Hauing ſuch promiſes beloued, let vs purge our ſelues from all filthineſſe of the fleſh and of the ſpirit:* that is, from all manner of corruption, as well inward as outward. And that was the drift of Chriſt Ieſus in giuing the true interpretation of the law, which the Phariſees had corrupted by their falſe expoſitions: I ſay this was the drift, to draw men from reſting on the outward obſeruation thereof, and to bring them to haue regard vnto their thoughts, and to the affections of their hearts: and moreouer in their practiſe to doe thoſe things which heathen men and hypocrites could not attaine vnto: and therefore hee often vrgeth this ſentence, to ſhew the ſlenderneſſe and inſufficiencie of their obedience: *What ſingular thing doe yee?* Implying that Chriſtians muſt in many things be ſingular, and differ from, and goe beyond the common ſort of men.

2 Cor. 7.1.

Matth. 5.6.7.

If one could doe as much good, as a hundred, yet hee could not doe the hundreth part of that which a Chriſtian ought to performe. Let him ſay ſtill (for it is a truth) I am an vnprofitable ſeruant: I haue done no more then my dutie, nor ſo much as my dutie. As Chriſt came to fulfill all that his Fathers law required, ſo it behoueth vs to obſerue euery thing that wee are commaunded, though not in perfection which wee cannot attaine vnto: yet in vprightneſſe, and with our beſt endeuours. When the *Iſraelites* told *Moſes* that if he would goe neere, and heare what the Lord ſaid, and declare it vnto them, they would heare and doe all that the Lord ſhould ſay, the Lord himſelfe teſtified the equity of their words, that *They had well ſpoken, all that they ſpake, and wiſhed that there were ſuch an heart in them, to feare him, and to keepe all his commaundements alway: that it might goe well with them and with their children after them.* Whereby wee are enformed what is acceptable vnto

Luke 17.10.

Deu. 5.28.29.

to God, and profitable for our ſelues: namely, entire obedience: and to the ſame purpoſe tendeth that ſerious inſtigation of *Paul* to the Corinthians: *Therefore my beloued brethren, be ye ſtedfaſt, vnmoueable, abundant, alwaies in the worke of the Lord: for as much as ye know that your labour is not in vaine in the Lord.*

1 Cor. 15. 58.

Reaſons.

1. Firſt, no vaine thing is commanded, but euery precept that hee giueth is holy, and euery duty preſcribed to vs is needfull to be performed, hee requireth nothing but that which is good, and iuſt: and who can charge vs to doe more than enough, vvhiles vvee deale onely in that vvhich is iuſt and good?

2. Secondly, the Lord deſireth to be ſerued with all due care and faithfulneſſe. Can any man ſay, I am before hand with him, and I haue done more for his ſake than hee hath for mine? doe we not receiue from him breath, and being, and life, and liuing, and preſeruation, and ſaluation it ſelfe, and all things elſe?

3. Thirdly, our labour is not loſt, nor trauaile miſſpent in yeelding obedience to him: for hee will reward it at the full, and aboue all deſert. No man worketh for him without wages: not a godly action, not a godly word, not a godly purpoſe, not a godly motion of heart ſhall paſſe without pay and compenſation.

Vſe 1. Againſt Popiſh obſeruations.

4. Fourthly, euery default and omiſſion of well doing, at euery time deſerueth damnation: and either ſhall be recompenced with the death of the ſinner, or hath beene already requited with the torments of Chriſt: which ſerueth

1. For confutation of the Papiſts, that little regarding the commandements of God, expect great matters for their deuotion, and their outward inuentions and obſeruations: but who hath required thoſe things at their hands? the Lord commandeth them to keepe his precepts, otherwiſe they can expect no recompence from him; but that may be ſaid of all their inuented worſhip, which was ſpoken of them that were ſo full of externall ceremonies (as touch not, taſt not, handle not) in the Apoſtles time: concerning all which he ſaith: *That they periſh with the vſing, ſeeing they are after the commaundements*

Coloſ. 2. 22.

and

and doctrines of man: So ſoone as the worke is done, the reward is gone.

Beſides, here may be confuted all their workes of ſupererogation: If God command vs to obſerue his law in perfection, then what can there be left for them to performe beyond that which he commandeth? Doth Chriſt bid vs ſay, that *when we haue done all that we can, wee are vnprofitable ſeruants*, and haue performed no more then our duties? and will they be ſo audacious as to bragge of an ouerplus of well doing? Is it poſſible for obedience to exceede the commandement? or for ought to be any thing worth that is not done in obedience? But to let them paſſe. Againſt works of ſupererogation.

This is for our inſtruction: hath God enioyned vs to obſerue his precepts ſo exceeding carefully and diligently? then let nothing draw vs there-from, no not in the leaſt circumſtance: let vs eſteeme nothing needleſſe, friuolous, or ſuperfluous, that we haue a warrant for out of his word: nor count thoſe too wiſe or preciſe that will ſtand reſolutely vpon the ſame: if the Lord require any thing, though the world ſhould gaine-ſay it, and wee be derided and abuſed for the doing of it, yet let vs proceede ſtill in the courſe of our obedience. *Vſe 2.*

Sithence our Maſter doth require it as due, and it becommeth vs to yeeld it as a duty, and our hire is ſo great for the performance of the ſame, which will alſo be enlarged as our integrity ſhall be encreaſed; the greater our faithfulneſſe ſhall be found, the more praiſe we ſhall obtaine, accompanied proportionably with all other good bleſſings, and let this be a motiue further to incite vs to ſuch diligence, that the Lord is much diſpleaſed with remiſneſſe and negligence: ſloathfull perſons are euery where reprehended in the Scriptures, euen for being idle in humane affaires, and matters that concerne mens preſent eſtate: much more then doe they deſerue to be ſharply reproued, and alſo corrected for their careleſneſſe in thoſe holy works, where-about GOD ſetteth them: hee that doth not as much as hee may in the ſeruices of God, may looke to haue more ſtrokes from his hand, and rebukes from his mouth, then will be for his comfort.

THE

THE EIGHT SERMON.

IOHN 6. 26. 27.

Ieſus anſwered them, and ſaid: Verily, verily, I ſay vnto you, yee ſeeke me, not becauſe yee ſaw the miracles, but becauſe yee ate of the loaues, and were filled.

Labour not for the meate which periſheth, but for the meate that endureth vnto euerlaſting life, which the Sonne of man ſhall giue vnto you: for him hath God the Father ſealed.

THE fleſhly followers of our Lord Ieſus Chriſt, hauing beene miraculouſly relieued at his hand with corporall food, once, expect as much againe: and not finding him in one place, where it was likely he would haue bin, they ſeeke him in another, where without a miracle he could not be: for the Sea was betweene them, and Ship they knew there was none left to tranſport him; whereby they tooke occaſion to demand of him when he came thither, inſinuating that they coniectured how he came thither, euen by walking vpon the waters. To theſe our Sauiour directeth the words of this text, and others that follow: not anſwering to their queſtion how he came, becauſe it ſauoured of adulation, and was ſome-what friuolous: but diſcouering their purpoſe, why they came, and that was hypocriticall and carnall. Now for the ſenſe of the words, where he layeth to their charge, that *they ſought him not becauſe they ſaw the miracle:* it is to be vnderſtood that they apprehended not his diuine nature, nor ſought to know him as God and their Redeemer, by vertue of the miracle, but onely hoped that he would worke another to feed their bodies againe, and make them to fare well often. And hauing reproued them, he proceedeth to inſtruct them, preſcribing a more wiſe and profitable courſe for themſelues and their ſoules:

ſoules: and that is, to preferre things that are euerlaſting, before thoſe that are periſhable and momentany. Not that hee preciſely forbiddeth to labour for food, & other maintenance, but to labour couetouſly with too greedy a deſire; to labour immoderately, and with too great trauell: to labour principally for that which is earthly, and more remiſly for that which is heauenly; this is that which he here forbiddeth. By meat figuratiuely ſo called, *which endureth vnto euerlaſting life*, he meaneth the gifts and graces of Gods holy ſpirit, whereby the ſoules of his people receiue ſtrength and comfort conſtantly: euen vntill the fruition of that bliſſe and immortality, whereunto they ſhall attaine for euermore hereafter.

Now for their better aſſurance, that they might certainely know that they ſhould not loſe their labour in ſeeking for this durable food, this bread of life, himſelfe vndertaketh to beſtow it vpon them: and that by the appointment of God his Father, who hath ſealed him to this office, as Princes, and great men doe authentically confirme the authority of thoſe whom they imploy in weighty affaires, by their Seales and letters Pattents.

This anſwere therefore of Chriſt, conſiſteth of two parts:

A { Reprehenſion. / Exhortation.

In the reprehenſion he declareth:

1 What they neglected: they made not a profitable vſe of the miracle which they ſaw.

2 Wherein they tranſgreſſed; they had a ſiniſter reſpect in ſeeking of him: it was for their bellies ſake, and not for conſcience ſake.

In the exhortation, hee perſwadeth them moſt to affect the ſpirituall meate, by two arguments.

1 In regard of the goodneſſe and laſtingneſſe of it: *It endureth vnto euerlaſting life.*

2 In regard of the Author of it: { 1. Chriſt giuing it. / 2. The Father ordayning it to be giuen by Chriſt.

The words which they ſpake to Chriſt, were reuerent, they called him *Rabbi*, and tooke knowledge in ſome ſort of his ſtrange manner of paſſing ouer the ſea: and had before in verſe

14.

14. teſtified that of a truth, *hee was the Prophet that ſhould come into the world.* And not ſo onely, but as it appeareth in verſe 15. *They minded to take him, and make him a King:* yet the firſt anſwere that he giueth vnto them is a rebuke: whereby we learne that,

Doct. 1. By faire ſpeeches to vs, or courteous vſage of vs, wee ought not to be ſtayd from telling men of their faults, when by our calling we are required to admoniſh them.

Our beſt friends muſt be admoniſhed.

It beſeemeth not a good man, to ſuffer his heart to be as it were bribed with kindneſſe, that his mouth ſhould be ſtopped, when GOD and fit opportunity calleth vpon him to open it. Though *Belſhazzer* would needs haue *Daniel cloathed with purple, and a chaine of gold put about his necke*, with promiſe of great preferment: yet *Daniel* ſpared not to tell *Belſhazzer*, that hee had lift vp himſelfe againſt the Lord of heauen, and profaned his holy veſſels, and praiſed Idols, and not glorified the God in whoſe hand was his breath, and all his waies.

Dan. 5.

The example alſo of *Eliſha* will proue this vnto vs; when *Iehoram* the King of *Iſrael* made ſuit vnto him for the obtayning of water for himſelfe, & two Kings more, together with all their Hoaſt, telling him that they were vndone, and ſhould fall into the hand of their enemies if he did not helpe at this pinch and in this great ſtrait; notwithſtanding this ſubmiſſe and humble manner of entreaty, hee ſpareth him not, being a wretched Idolater, but anſwereth him roundly and ſharply: *What haue I to doe with thee?* (ſaith he) *get thee to the Prophets of thy Father, &c.*

2 *Kin.* 3. 13. 14.

1 *Kin.* 8. 9. 12. *As the Lord liueth, in whoſe ſight I ſtand, if it were not that I regard the preſence of Iehoſhaphat King of Iudah, I would not haue looked towards thee, nor ſeene thee.* Marke how lightly hee ſetteth by this wicked King; telling him that hee would not giue him ſo much as a good looke, much leſſe be an inſtrument of releeuing him and his Armie, were it not for good *Iehoſhaphats* ſake, whoſe heart was vpright with God, though hee were faulty in ioyning with thoſe Idolaters. And againe, when *Hazael* came vnto him, with a preſent of euery good thing of *Damaſcus*, as much as forty Camels could carrie, and vſed him with all reuerent reſpect, calling him *my Lord*, &c. yet hee dealt plainely with him, and with teares told him what a tyrant he ſhould be,

and

and what hauocke hee ſhould make amongſt the people of God. So Chriſt Ieſus, an vndoubted patterne for our imitation, when he came to *Martha*, a good woman, and very louing and kinde vnto him: yet being more carefull, to make prouiſion for his bodie, than to get prouiſion for her owne ſoule, and finding fault with her ſiſter *Mary*, that was better imployed then her ſelfe, Chriſts mouth was not ſtopped with her meate, for he reproueth her, and commendeth her ſiſter, ſaying: *Martha, Martha, thou careſt and art troubled about many things: but one thing is needfull: Mary hath choſen the good part, which ſhall not be taken away from her.* Luke 11 41 42.

Now the reaſon of this Doctrine, is, First, in reſpect of them, becauſe otherwiſe wee ſhould deale vnfaithfully with ſuch as deale kindly with vs: and when they ſhew their loue vnto vs, we ſhould ſhew our hatred towards them, if we doe not helpe them when wee haue a calling, and ſome likelihood of doing them good; it were as great an iniury, as if when a patient ſpeaketh friendly to his Phiſition, and telleth him that he will content him at full for all his care and paines that he ſhall take, he thereupon ſhould grow more remiſſe and careleſſe, and giue him ranke poyſon, in ſtead of wholeſome receits, and curing medicines. 1. *Reaſon.*

2. In reſpect of our ſelues, if we be ſlacke in admoniſhing our friends of things amiſſe in them, becauſe they ſpeake louingly, and carry themſelues in a friendly manner towards vs, we ſhall thereby prouoke Gods diſpleaſure againſt vs: and ſo their faire words and cheerefull lookes, ſhall make God lookes angerly vpon vs, and ſpeake ſharpely vnto vs: and we by our ſilence, or by our flattery, ſhall make their ſinnes to become our owne, and ſo both we and they ſhall be puniſhed together.

This maketh for the iuſt reproofe of thoſe that frame all their praiſes and diſpraiſes according as they themſelues are dealt withall: if they be well ſpoken of and well vſed, they will bee altogether for the parties that doe ſo befriend them, and they ſhall be ſure of their good word: but if others be preferred and they neglected, eſpecially if vpon their iuſt deſert, they be roundly taxed and reproued, then the caſe is altered, and the ſtreame of their commendation turned another way, and *Vſe. 1.*

14. testified that of a truth, *hee was the Prophet that should come into the world.* And not so onely, but as it appeareth in verse 15. *They minded to take him, and make him a King:* yet the first answere that he giueth vnto them is a rebuke: whereby we learne that,

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2. In reſpect of our ſelues, if we be ſlacke in admoniſhing our friends of things amiſſe in them, becauſe they ſpeake louingly, and carry themſelues in a friendly manner towards vs, we ſhall thereby prouoke Gods diſpleaſure againſt vs: and ſo their faire words and cheerefull lookes, ſhall make God lookes angerly vpon vs, and ſpeake ſharpely vnto vs: and we by our ſilence, or by our flattery, ſhall make their ſinnes to become our owne, and ſo both we and they ſhall be puniſhed together.

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in ſtead of their former ſpeeches of approbation, you ſhall heare from them bitter inuectiues, and termes of reproach, much vnbeſeeming the mouth of a ciuill man, much more of a Chriſtian. Of this ſort were thoſe falſe and deceitfull Prophets, which were likened to dogs: let men caſt a bone vnto them, as it were, and fill their mouthes with ſome-what now and then, and they will fawne vpon them, and tell them their caſe is good, they ſhall be ſure of peace and proſperity: God is well pleaſed, and all things ſhall goe well with them, albeit in the meane while, they be the moſt vile and wretched men in the world. But as for thoſe that will not feed their couetous humour, though they were the beſt men that liued vpon the earth, they ſhall taſte of their doggiſh behauiour: they ſhall be ſnarled at, if not bitten: if they put not into their mouthes (ſaith the Prophet) *they prepare warre againſt them*: they furniſh themſelues with a number of bitter and biting reproofes, with a multitude of heauy and grieuous threatnings to powre out againſt them in full meaſure. But theſe are farre from our Sauiours ſpirit, who would frame his ſpeeches to the good of all without exception: not ſparing thoſe that were kinde vnto him, nor laying load on men for with-holding kindneſſe from him: ſpeaking not pleaſing, but profitable things vnto all ſorts. Thus true and feruent loue vnto God and men, made him to deale: and ſelfe-loue and ſelfe-reſpect, maketh falſe hearted hypocrites to take a quite contrary courſe.

Michah. 3. 5.

Vſe. 2. Heere is a matter of inſtruction for vs, to imitate our Sauiour in this point, and of a great comfort vnto ſuch as (in a zeale of Gods glory and compaſſion ouer the ſoules of men, and in conſcience of diſcharging their owne duty) ſeeke to recompence naturall kindnes with ſpirituall kindneſſe: and when men ſhew their loue vnto them in a ciuill manner, do endeuour to requite it in a Chriſtian manner, as well in the like kinde: and doe not ſuffer the faire ſpeeches or good turnes of any, ſo farre to dazell their eyes that they cannot ſee, or to tye their tongues that they cannot ſpeake againſt thoſe things that are amiſſe in them, but deale faithfully with their ſoules in that behalfe, how ſoeuer they may ſometimes beare the imputation of inhumanity and indiſcretion, yet if they deale wiſely & mercifully, as our Sauiour

out did; though not in the like perfection, they may take comfort therein. For howsoeuer ignorant and carnall mens tongues be against them, the testimony of God, and of their consciences will be for them, and beare them out against all calumniations and reuiling speeches, that are inuented to defame and disgrace them: and this shall be found true, when all men shall be proued lyars, that he that reproueth (when hee hath iust cause and calling thereunto) *shall finde more fauour at length then he that flattereth.* And thus much for the generall doctrine. Now let vs consider the words more particularly.

Verely, verely, I say vnto you, ye seeke me not, &c.

In that Christ Iesus taketh notice of the disposition and inclination of their hearts that doe now follow him, and intended the filling of their bellies, though they pretended to seeke after the satisfying of their soules; the doctrine hence to bee collected, is this: that our Lord Iesus Christ is acquainted with the purposes of such as come to his seruices, and to the meanes of their saluation. *Doct.* 2.

He obserueth what is the principall end that they ayme at, as wee may see in this place: they afoord Christ very good words, and are ready to acknowledge the miracle that he had wrought: and yet he doth not onely see, but narrowly looke into that fleshly respect that they had in comming vnto him, and tels them plainly of their hypocrisie, and that with a protestation, *Verily, verily, &c. q.d.* I say it for a truth, disproue me if you can, and I auouch it againe, because it is matter of weight, that you come to feede your bodies vnder pretence of feeding your soules. And as he did descend into their hearts, and finde out their fraud and guile, so doth he continually behold all the windings and turnings that are in the hearts of the sonnes of men. This may appeare in the Gospell of *Iohn*, where it is said: that *many beleeued in his name when they saw the miracles that he did*: they were moued in a sudden passion vpon the sight of such great wonders, to think that he was the Christ: but (it is added) Iesus did not *commit himselfe vnto them*, he would not trust them (notwithstanding the faire shew they made) *because he knew them all, & had no need that any should testifie of man, for he knew what was in man*: he perceiued that they were not

Christ is the searcher of the heart.

Iohn .2.12.24. 25.

not ſound, whatſoeuer others thought of them: neyther did he ſtand in need of the teſtimony of any, that ſhould tell him, this man is vpright, this man is not: for he knoweth a mans heart better then himſelfe doth: and it may be made yet more cleare, by reaſon that God is priuie to mens thoughts, becauſe he firſt publiſheth them, ſecondly reproueth them, thirdly, puniſheth them.

Reaſon.

Ezech. 14. 13.

1. He publiſheth mens thoughts

First, that he publiſheth them to others, is apparant in *Ezechiel*, where the Lord telleth the Prophet, that howſoeuer *the Elders of Iſraell came vnto him, and ſate before him*, yet *they had ſet vp Idols in their hearts*: and howſoeuer they would haue men to beleeue that they were the holy ſeruants of God, that they loued the word of God, and came to heare what he would teach them: yet the Lord declareth vnto *Ezechiel*, that their hearts were not with-drawne from Idolatry and ſuperſtition, and therefore that he ſhould thinke neuer the better of them for their outward ſemblance of religion.

2. Reproueth them.

Matth. 9. 4.

Secondly, as he publiſheth mens thoughts to others, ſo he reproueth them for the ſame himſelfe: as the Euangeliſt teſtifieth, *When Ieſus ſaw their thoughts, he ſaid, wherefore thinke ye euill thoughts in your hearts?* Where it is plaine, that therefore he rebuked them, becauſe he diſcerned the corruptneſſe of their thoughts, in iudging hardly of him, becauſe he had ſaid to the man ſicke of the palſie: *Thy ſinnes are forgiuen thee.* And indeed what equity were it that Chriſt ſhould blame men for their cogitations, vnleſſe hee were the ſearcher of the heart? it is indiſcretion, and an iniurious part for a man to finde fault, vnleſſe hee can directly proue that which hee layeth to another mans charge: and how much vnbeſeeming the infinite wiſedome and righteouſneſſe of Chriſt muſt wee needs thinke it then to deale with any in that ſort? Nay hee forbiddeth vs to iudge raſhly, and commaundeth vs to iudge righteous iudgement: and therefore hee will much more obſerue that rule himſelfe.

3. He puniſheth them.

Thirdly, he doth correct and puniſh men for their peruerſe and naughtie imaginations and affections, and therefore hee muſt needes bee a diſcerner of the ſame: for otherwiſe how ſhould he proceede according to euery mans deſert? And that he

he doth inflict puniſhment on men for thoughts, the Prophet *Iſaiah* ſheweth when God chargeth the people, that *though their bodies were neere him, yet their hearts were remoued farre from him:* and therefore he threatneth that *he will doe a maruellous worke with them,* to wit, that *the wiſedome of the wiſe ſhould periſh, &c.* that he would infatuate them, and giue them vp to blindneſſe of minde, and to ſenſleſneſſe of heart, as afterwards it fell out in their children the Scribes and Phariſees, to whom all things that Chriſt Ieſus ſpake, ſeemed Parables, ſo that they knew not the myſteries of the kingdome of heauen, but had eyes and ſaw not, eares and heard not, hearts and mindes, and vnderſtood not the things that were taught them. And as God doth lay iudgements vpon the ſoules of men, which are the moſt grieuous, ſo doth hee alſo on their bodies, euen for their defects and wants, as wee ſee in the *Corinthians*, amongſt whom *many were ſicke, may weake,* and many ſmitten with the ſtroke of death, becauſe they came negligently and vnpreparedly vnto the Lords Table: and ſo doth his heauie hand lye vpon many now-adayes, being ſtrucke with the peſtilence, and ſuch like plagues of God, for comming prophanely, irreligiouſly, and hypocritically to the word and Sacrament: not in outward appearance for ought that wee can ſee, but before the Lords eyes who ſearcheth the heart and raines, and layeth his corrections according to the meaſure of mens inward prophane, and lewd diſpoſition. Now this hee would not doe, vnleſſe he could proue them guilty: but indeed he is able to indight them, and to produce witneſſes againſt them, that theſe and theſe haue beene their ſecret ſinnes, ſuch and ſuch vile thoughts they had at ſuch a Sermon, at ſuch a Sacrament, and their hearts were wandring about their pleaſures and profits: they were full of malicious and reuengeful imaginations & intents, nothing regarding Gods preſence, nothing affecting nor reuerencing his ordinances: and theſe things he can make their own conſciences to teſtifie againſt them, & therefore doth iuſtly plague them for the ſame. And as in this life, ſo at that great aſſiſes at the laſt day, the Lord *will lighten things that be hid in darkneſſe, and make the counſell of mans heart manifeſt:* and bring euery ſecret thing to iudgement, whether good or euill, that all may

Iſay. 29. 15.

In their ſoules.

In their bodies.

As in this life ſo in that which is to come.

may receiue according to their workes.

If then all ſhall be at that time iudged and rewarded, according to their thoughts, moſt ſure it is, that God well obſerued the ſame while they liued vpon the face of the earth, and kept the ſame in his booke of records.

Vſe. 1. Sinceritie in Gods ſeruices.

Since the Lord marketh, whether men come in loue and in ſinceritie, or for faſhion and in hypocriſie, let this teach vs to preſent our ſoules before the Lord, and to ſerue him ſoundly and religiouſly: not onely behauing our ſelues in as orderly a manner as others doe, but in as holy a manner as we can. Diuers there are that will repayre to Gods houſe as often as the beſt, and make a colourable ſhew of reuerence in Gods worſhip, ſitting modeſtly in the view of the congregation, not gazing hither and thither, nor expreſſing any vnſeemely behauiour: yet neuertheleſſe except God ſee their hearts well exerciſed, all that men behold, and take notice of, is nothing worth. They ſeemed to be very forward, of whom the Prophet *Iſaiah* maketh mention, they would inquire after the ordinances of iudgement and iuſtice, and ſeeke the Lord, and not by fits and ſtarts, but daily: they would be at euery lecture of the Prophets, and obſerue euery Sabbath, marke what was deliuered, make repetition of the ſame; and if there were any thing that they vnderſtood not, they would aske direction, and ſearch out the meaning of it: and yet the Prophet is bid to cry out againſt them with full mouth: *Crie aloud* (ſaith God) *lift vp thy voyce like a Trumpet, and ſhew my people their trangreſſion, and to the houſe of Iacob their ſinnes.* And that becauſe they came with hollow and hypocriticall hearts, as their vnholy and vnrighteous behauiour afterwards did witneſſe to their faces.

Iſaiah. 58. 2.

And therefore that muſt be looked vnto, that wee ſatisfie Gods eyes, as well as mens, and to that end ſearch out, and caſt forth all leauen of hypocriſie that is in our hearts: for if wee doe not finde it out, God will: and if we ſpare our hearts, God will not ſpare vs. Well we may delude our owne ſoules, but God is not mocked: outward ſeruing of him, may make the Miniſter think vs vpright, and cauſe our neighbours to eſteeme vs good Chriſtians: but except God approue of our hearts,

we

we are neuer the better, for the good opinion that men conceiue of vs.

2. This is for the exceeding comfort of ſuch as are true-hearted, and that in a double reſpect.

Vſe 2. Conſol. in regard of 1. Diſcouragement.

1. In regard of that approbation which the Lord will giue vs, if he be a witneſſe of our ſinceritie and faithfulneſſe. If we come to the Sermon in obedience to Gods ordinance, with a deſire to get grace thereby: if we come to the Sacrament, that we may haue communion with our head Chriſt Ieſus, and that the new Teſtament or Couenant of God, may be ſealed and confirmed vnto vs: if we ſee our weakneſſe, and labour to get ſtrength againſt it: if we bewaile our corruption, and ſtriue to get victory ouer it: if wee perceiue the imbecillitie of our faith, and would haue it increaſed: or want of repentance, and would haue it renewed: or defect of loue, and would haue it augmented, and ſo come to Gods holy feaſt with an hungrie appetite; we may comfortably partake of his heauenly myſteries: and whatſoeuer we imagine of our ſelues, God will reward vs according to that integrity which he ſeeth in vs. Well was it for *Nathaniel* that his heart was knowne vnto Chriſt, for otherwiſe he had loſt the praiſe of his vprightneſſe. And ſo is it with many Chriſtians: if one ſhould demaund of them whether they had faithfull hearts or not, the anſwere of many would be, I hope well, but in truth I dare not ſay ſo much: and therefore this is not the leaſt part of their happineſſe, that God diſcerneth the truth of their hearts, better than they themſelues doe; and whereas there is ſome deceitfulneſſe in the moſt ſincere and plaine heart that is, if there be any endeauour to ſhake it off, the Lord will certainly pardon and remoue the ſame.

2. Of ſlanders.

2. Secondly, here is matter of conſolation to thoſe that are ſound hearted, in regard of the clamors and ſlanders that are raiſed againſt them: they are vſually charged to be all hypocrites, troublers of the places where they liue, and ſuch as altogether ſerue their owne turnes, in that profeſſion of religion which they make: heere is their comfort, the Lord knoweth their hearts, and he will cleare the innocent, and make their righteouſneſſe ſhine forth as the noone-day: as he will iudge

and condemne all hypocrites, ſo will he manifeſt the faithfulneſſe of his owne ſeruants; and this was *Iobs* comfort when his friends accounted him a diſſembler: *My witneſſe in in the heauens* (ſaith hee) *and my record is on high.*

Iob.16.29.

Labour not for the meat that periſheth, but for the meat that, &c. q.d. You cannot doe both together, you cannot ſeeke the things of this life, and the things that pertaine to a better life both at ouce: and whence this doctrine ariſeth, that

Doct. 3. A man cannot be both a worldling and a Chriſtian, they two are oppoſed, ſet one againſt the other, as things that cannot ſtand together: one cannot labour for theſe tranſitory things, that is, ſet his whole deſire vpon them, and bend his whole indeuour for the obtayning of them; and withall labour for better matters, and religiouſly and vnfainedly ſeeke after them. He that purſueth after earthly things, cannot follow after heauenly things: and hee that followeth after heauenly things, will not perſue after earthly things. Not but that one may be truly religious, and yet enioy the commodities of this life: but he cannot ſet his heart vpon them, and vpon matters of godlineſſe: alſo no man can be earthly minded and ſpiritually affected at one and the ſame time: nor ſeeke that happineſſe which is aboue, and that which is beneath at once: in which regard the holy Ghoſt maketh an oppoſition betwixt them, ſaying: *Loue not the world, neither the things that are in the world: if any man loue the world, the loue of the Father is not in him.* 1 Ioh. 2.15.16. Whence it is euident that a mans affection cannot be faſtened both on the world and on God. He may vſe the world, and yet loue God: but he cannot loue the world, but it will exclude the loue of God: he that maketh it his felicity to enioy the things of this life, *the loue of the father is not in him*: neither doth he loue the father, nor apprehend the Fathers loue vnto him. But what are thoſe things of the world which we muſt not loue? he telleth vs in the verſe following. *The luſt of the fleſh, the luſt of the eyes, and the pride of life.* Where by the *luſt of the fleſh*, are all kindes of concupiſcence meant, as in eating and drinking, and ſuch like ſenſualitie. 2. By *the luſt of the eyes*, are meant all ſuch things as content the eyes, as faire houſes, goodly paſtures, great ſtore of cattell, gorgious furniture, &c.

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3. By *the pride of life* is meant an ambitious deſire of aduancement & dignity, or to become great men in the world any way, either in place or in eſtimation for any ſpecial parts or endowments. All the things of the world may be drawne vnto one of theſe three heads: of pleaſure, profit, or credit. And concerning all theſe, he ſaith, that they *are not of the father*: honeſt delights, wealth, and preferment are from the Father, but the loue of theſe is not from the Father, but from the world: and therefore whoſoeuer inordinately affecteth them is a worldling, not a Chriſtian. Therefore the Apoſtle exhorteth the *Coloſſians: If ye be riſen with Chriſt, ſeeke thoſe things which are aboue, and ſet your affections on things which are aboue, and not on the things which are beneath*: implying that they could not doe both. It is as poſſible for a man to riſe and fall, to climbe vpward, and to deſcend downeward, at the ſame inſtant, as to be godly and worldly, to aſcend to heauen-wards, and to grouell to the earth-wards; they cannot be verified of the ſame perſon, at one and the ſame time. And the reaſon is taken from that of our Sauiour: *No man can ſerue two Maſters*; for being of contrary diſpoſitions & affections, as God and the world, or rather the Prince of the world are: either of them would be whole Maſter, and requireth the whole man. Doth voluptuouſneſſe take place in the heart? it will not endure any matters of religion to be thought of, or ſpoken of: but that muſt haue the ordering of the cogitations of the minde, and of the ſpeeches of the mouth, and of the actions of the body. Doth worldlineſſe or haughtineſſe beare ſway? then will they extinguiſh all the ſparkes of goodneſſe that are in a man, and quite put out the light of religion: carying all the meditations and practiſes of the party towards the obtayning of that which is aymed at. On the contrarie, if religion once get the better, and begin to rule in the heart, it will root out ſin, and make thoſe that were Sathans bondſlaues before to become Gods free men: it will by degrees kill luſt, and couetouſneſſe, and pride: grace will be ſtill encreaſing, and corruption decreaſing: ſo that they can neuer agree together, no more then can fire and water.

Col. 3. 1. 2.

Matth. 6.

Reaſon.

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notable point of wiſedome to ioyne theſe together, to be rooters in the earth, and yet profeſſours of the Goſpell: ſo ordering the matter that they vvill neither be ſo apparantly prophane as others that notoriouſly practiſe impiety and wickedneſſe: neither be ſo ſtrict as others that exerciſe ſound mortification and holineſſe. And heerein they glory, that they can carrie the credit both of husbands for the world, and of vviſe dealers for their ſoules: that they can enioy a preſent happineſſe in this life beyond the beſt, and yet liue in hope of bleſſednеſſe in the life to come as well as the beſt, and therein they applaud their owne wiſedome, and haue themſelues in admiration, and for want of this they cenſure their betters of folly, and haue them in deriſion. But of all ſilly men, theſe are the ſillieſt, that thinke they can ſerue both God and Mammon, the Lord and the world. Chriſt had not found out the depth of that wiſedome: hee profeſſeth that his Kingdome was not of this world: and biddeth vs *labour for the foode that endureth to eternall life, and not for that which periſheth.* And therefore howſoeuer theſe vaine men bleſſe themſelues in the high eſtimation of their great policie, yet they doe very palpably bewray their groſſe ignorance and ſimplicity, as all ſhall doe that will try concluſions contrary to Chriſts concluſions: whatſoeuer they dreame of, in ſeeking for both, they looſe both, they haue neither found comfort in GOD, nor true contentment in the world.

Yet how generall is this errour amongſt the ſonnes of men? they make ſome reckoning that there is a God: and therefore they will now and then heare a Sermon, ſit at it, and ſpeake of it: but neuer make vſe of any thing that croſſeth them in their pleaſures, or profites: they vvill make a ſhew of keeping the Sabboth, by frequenting the publike exerciſes of religion; but when they are ouer, they betake them to their ſports, and recreations: But what will be the iſſue of theſe things? Our Sauiour telleth vs in the Goſpel: for when men ſhall ſay vnto him: *Lord, Lord,* and bragge of the workes they haue done in his name, hee will *profeſſe vnto them: I neuer knew you* (or acknowledged you for mine) *depart from me ye that worke iniquitie.* Therefore it ſtandeth men vpon to haue regard hereunto, that they deceiue

Matth.7.22.23.

deceiue not themſelues, in thinking to haue fellowſhip with God and *Belial* together: the Apoſtle *Paul* telleth ſuch perſons of their end: *Many there are* (ſaith hee) *whoſe God is their belly, and whoſe glory is their ſhame, which minde earthly things.* They were profeſſours, and would make ſhewes of religion, for elſe the Apoſtle would not haue taken the matter ſo to heart: but they tooke carnall courſes; they were addicted to their bellies, and ſought preferments in the world, and minded theſe things that are here below; but their glory was their ſhame, and their pleaſure their perdition: and whereas they pleaſed themſelues in their wiſedome, the Apoſtle could not ſpeake of them, but he muſt weepe for them. *Of whom* (ſaith hee) *I told you before, and now tell you weeping, &c.*

Vſe 2. 2 Seeing that we cannot ſet our affections both on carnall things, and on ſpirituall, let vs reiect the worſt, and embrace the beſt: let vs leaue the things that are momentanie, and lay faſt hold on the things that are eternall: and that wee may be perſwaded here-vnto the rather, let vs weigh with our ſelues what our Sauiour here ſaith of this temporall food: *Hee calleth it meate that doth periſh.* And the like may be ſaid of all other things: Labour not for the vvealth that periſheth: vvhen wee haue gotten all that may be gotten, what is it? it is but a corruptible treaſure, that is quickly gone: *Hee that getteth riches, and not by right, ſhall leaue them in the middeſt of his dayes, and at his end ſhall be a foole.* When men haue heaped vp all the wealth that poſſibly they can, it is but as a great heape of ſnow, let the Sunne of Gods diſpleaſure ariſe vpon it, and it preſently melteth and vaniſheth: but ſuppoſe riches doe continue with vs, there is ſuch corruption in our hearts, that they are rather likely to poyſon and infect vs then any vvay to further vs in the courſe of godlineſſe: therefore are they called *wicked Mammon.* Wee doe account him a ſilly man, that will accept of money, or meate, or garments, that are ſuſpected to be infectious, in that they come from ſuch as haue had the plague-ſore running vpon them: and yet certainly theſe things cannot be in any degree ſo dangerous as riches are vnto thoſe that lay open their hearts as it vvere to entertaine the loue of them: the former doe but endanger this preſent life:

Ier. 17. 11.

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the latter doe vndoubtedly (without repentance) depriue men of euerlasting life: and therefore exceeding great is their madnesse that will so eagerly pursue after such vanities, especially seeing by reason of the vncertaintie of their life, they haue not any assurance to enioy them, no not one houre: whereas grace (as after shall be shewed) is an incomparable and an incorruptible Iewell, which they must needes forgoe while they so greedily hunt after these trifles of the world. But that there be no mistaking of that which hath beene spoken, wee must vnderstand that the purpose of it hath not beene to withdraw any from labouring in his calling, and prouiding for himselfe and his family: but onely to perswade men in all their labours to serue God, and in seeking earthly things, to propose vnto themselues an heauenly end: that in following the world, they may not forsake God, and in getting the things that are fading and perishable, they doe not lose the things that are permanent and eternall.

But for the meate that endureth to euerlasting life. Wee heard what wee must not labour for: now Christ sheweth what wee must labour for, to wit, grace and the meanes thereof; whence the doctrine is, that

Doct.4. They are most prouident for themselues, whose greatest labour is for grace.

They are the best husbands that labour most for grace. *Prou.2.4.*

Therefore seeing it cannot be attayned vnto without diligence, Christs counsell is to vse all carefull endeuour to get it. So likewise *Salomon* aduiseth vs to *seeke for vnderstanding as for siluer, and to search for it as for treasures.* So that it is Gods ordinance that men should labour for it, if they vvould haue it. Earthly things will not be had but by labour and toyle, much lesse these things vvhich are of greater value. And vvhereas men may set others a worke for the obtayning of outward matters, they themselues may be at home in their houses, and others labouring for them abroad; it is otherwise in the matters of Grace, a man must trauell for it in his owne person, if euer he intend to get it: he himselfe must pray, heare the Word, vnderstand it, apply it, and make vse of it: the greatest Monarch in the world, must performe these and the like duties, and not bid his seruants doe these things for him. And to encourage vs

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the rather to ſet vpon this worke, the Lord hath promiſed vs certaine ſucceſſe, as in that former place of the *Prouerbs*: *If thou ſeekeſt her as ſiluer, &c. then ſhalt thou finde the knowledge of God.* Others may take a great deale of paines, and yet not ſpeed well: they may riſe early, and goe to bed late, and eate bread of carefulneſſe, hoping to be rich and yet be ſtill poore: men may labour to be applauded of all, and yet be derided of all: ſeeke to haue all crouch vnto them, and yet haue all to lift vp themſelues againſt them: ſtudy and beate their heads how to liue a pleaſant life, and yet none be more vexed and tormented then they: but thoſe that ſpend their paines in ſeeking of grace, ſhall neuer loſe their labour, nor miſſe of their marke, but alwaies obtaine that which they doe deſire. And when once they haue poſſeſſion of it, it will abide with them: they cannot loſe it though they would; it is ſo durable and permanent, that it will neuer decay: and ſo vnited and ingrafted into the nature of the parties, that it can by no poſſible meanes be wholy taken away, nay nor caſt away. And therefore as in other things, ſo in this, the continuance of it addeth greatly vnto the worth of it. To haue a leaſe is better then to be a Tenant at will: a fee-ſimple is more deſirable then a leaſe: now grace is a perpetuall inheritance that farre ſurpaſſeth all that the world can afford. A man muſt leaue his earthly inheritance and aboundance, hee knoweth not how ſoone, neither can his great ſubſtance deſcend into the graue with him, neither can hee ſo make it ouer vnto his ſeed, but that they may be defrauded of it: but the heauenly treaſure is ours whiles we liue, and when we die, and after death, yea at, and after the reſurrection for euermore. And as the perpetuity, ſo alſo the excellencie of this in it owne nature ſhould be a forcible motiue vnto vs, and ſet an edge vpon our affections to purſue after it continually. For whereas other things are dangerous and hurtfull this is alwaies profitable and helpfull; it maketh vs bleſſed in this preſent life, and in the life to come: it bringeth with it the comfort of the ſpirit, the feeling of Gods loue & fauour, and the comfortable vſe of all outward good things. We are not likely, at leaſt not certaine, to continue here many dayes: and what an vnſpeakeable comfort then is it, to be aſſured that when we goe from men, we ſhall goe to God,

Reaſons.

Pro.2.5.

1 Pet.1.4.

Pſal.49.17.

and

and when we leaue the earth, wee ſhall inherit heauen, that wee ſhall haue peace at our death, and glory after our death? If the peſtilence enter into our houſes, or take hold of our owne perſons, when none dare come vnto vs, then God will be with vs: though our bodies be infected, yet our ſoules can neuer be ſo infected, if we haue grace in our hearts, but that God dareth to enter into our houſes to viſit vs, and when our ſoules ſhall be parted from our bodies, hee will not thinke it too much to giue them a place of reſt with himſelfe in his owne Kingdome, and at length vnite them to our bodies againe, that they may enioy euerlaſting bliſſe together, as they haue beene imployed in Gods ſeruice together.

Vſe 1. Seeing then, that the benefit of labouring for grace, is ſo great, this ſerueth to reproue thoſe that are ſloathfull in the things of God: ſloathfull in repayring to the word, and in mingling the ſame with faith in their hearts: ſloathfull in trauelling with their owne ſoules, in examining their hearts, and laying the edge of Gods threatnings to their corruptions for the cutting off of the ſame. Theſe men thinke that grace will grow as weedes doe, without any plowing, manuring or ſowing of the ground: though they neuer pray earneſtly, nor heare carefully, nor be at any paines, for the reforming of their hearts, or of their liues, yet they thinke they ſhall haue goodneſſe enough by an ordinarie courſe, and conclude that heauen ſhall be caſt vpon them, whether they will or not, as if God could not chuſe but ſaue their ſoules. But theſe fooliſh men doe altogether deceiue themſelues, and they ſhall finde by wofull experience, that except they ſet their mindes, and hearts, and tongues, and hands, and all the powers and parts of ſoule and body on work, they ſhall neuer attaine vnto any godlineſſe at all, and therefore of neceſſity be depriued of euerlaſting life.

Obiect. But we like of the Word, and loue the preaching and Preachers thereof. But what meaſure of faith and of other graces
Anſwere. of Gods ſpirit haue you gotten thereby? if you be deſtitute of thoſe, it is ſure you haue not laboured as you ſhould for the ſame: for *whoſoeuer ſeeketh, findeth.* Talking of gold and ſiluer, and the like, and declaring to others how much we affect them, will not keepe vs from penurie: we muſt ſo labour for them, as

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that we get them, if wee would be rich men. A ſluggard may deſire to get the victorie, but he muſt fight for it that will haue it: and the like holds in ſpirituall things, thoſe that would be partakers of them, muſt vſe the meanes that God hath appointed for the accompliſhing of their deſire.

And therefore this rebuke lights vpon the heads of all ſuch ſluggards, as will not beſtirre them in this weighty matter, nor labour in the field of grace, nay when the croppe of grace is brought home vnto their houſes, they will not open their dores to receiue it: they will not ſo much as giue attention to the word, but are like the high-way ſide, that doth not ſo much as receiue the ſeed that is caſt vpon it, but let the Diuell catch away all from them.

Secondly, this may be an Apologie for thoſe that are faithfull and painefull, in ſeeking for the Word: if it be a thing ſo exceeding neceſſarie, then are not they to be blamed, that are content to vndergoe any toyle for the obtayning of it: it is no preciſenëſſe nor needleſſe labour: neither are ſuch to be checked and reprehended, but rather to be commended and encouraged: for this is it that is fore-told in *Daniel: Many ſhall runne to and fro, and knowledge ſhall abound.* If men haue a dangerous ſickneſſe, they ſeeke helpe from the Phyſitian though farre off, and none findes fault with them, nor makes queſtion, why they ſhould ſeeke to be healed. If houſeholders want prouiſion at home, they will repaire to the Market, and none cries out vpon them, What wretched men are theſe that cannot keepe them from the Market? haue they not Oxen and Sheepe at home? for though they haue, men are ſo wiſe as to conſider, that they are not made ready for their turne. Now if they are not blamed, nor indeed blame-worthy that doe thus ſeeke for corporall Phiſicke, and food, then why ſhould they be blamed by Papiſts, and ſuch as are Popiſhly affected, that ſeeke for that which is ſpirituall, it being farre more requiſite and neceſſary?

Vſe 2.

Dan. 12.4.

See the 2. Sermon on *Mark* 14. Doct 6.

Which the ſonne of man ſhall giue, &c. Doct.

Doct. 5. The efficacie of the word & Sacrament of Chriſt.

The efficacie of the Word, and Sacrament, is from Chriſts owne hand. Whoſoeuer would haue grace, muſt receiue it from Chriſt himſelfe: hence is that promiſe made vnto the *Iſraelites: The Lord thy GOD will circumciſe thy heart, and the heart of thy ſeede*

ſeed, that thou maieſt loue the Lord thy God with all thine heart, and with all thy ſoule, that thou maieſt liue. They to whom it did belong to circumciſe their bodies, could goe no further then the outward circumciſion: it was God onely that could cut off the corruption of their hearts, and frame them vnto obedience: and that which is ſpoken concerning that one Sacrament, holdeth as true in all the reſt: man can giue onely the externall ſignes, God muſt giue the inward vertue. And the reaſons why it pertaines vnto Chriſt, and is a worke of the Godhead onely, are diuers. Firſt, one is taken out of the text, where it is ſaid: *Him hath the Father ſealed:* it is Chriſt his office vnto which the Father hath ordained him: he alone hath commiſſion and warrant to deale in it: and whoſoeuer elſe doth arrogate that vnto himſelfe, is an intruder, and ſhall be puniſhed, for that he goeth about to thruſt Chriſt out of his chaire.

Reaſons.

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2. Secondly, as it belongs to him, ſo he alone is of ability to doe it: none beſides him can deale with the heart, wherein this work doth principally conſiſt. He onely knowes it, and he alone can cure it: as the firſt *Adam* did kill vs, ſo the ſecond *Adam* muſt quicken vs. No man can giue naturall life vnto another, no not that which brutiſh creatures doe enioy, nay nor ſo much as that which plants doe liue by: much leſſe can any one giue ſpirituall life vnto another. *Paul* may plant, and *Apollos* may water, but God alone giueth the encreaſe.

1 Cor. 15. 45.

3. Thirdly, experience will confirme vs in this point: for who be the men vpon whom the ordinances of GOD are vſually moſt effectuall? euen the moſt vnlikely of all other in the eye of reaſon: many of them being very ſilly and of meruailous weake and ſlender capacity: others violently carried with ſundrie grieuous and ſtrong corruptions, of anger, pride, raging, luſts, and the like. And therein doth the power of God more clearely manifeſt it ſelfe in ouerthrowing the ſtrong holds of the Diuell, &c. Our Sauiour magnifieth Gods name, ſaying: *I praiſe thee Father, Lord of heauen and earth, that thou haſt hid theſe things from the wiſe and prudent, and reuealed them vnto babes.* And vvhen the Apoſtle had ſpoken of many notorious and abhominable ſinners, as fornicatours, Idolaters, adulterers, buggerers, &c. hee addeth, *And ſuch were ſome of yee, but you are waſhed,*

Mat. 11. 25.

1 Cor. 6. 9. 10. 11.

washed, but yee are sanctified. &c. If we might make the choyce of those that should be conuerted, we would haue good natured ciuil men, and wise and politicke men, and noble and great men to fill vp the number, that God might that way bee more honoured, and religion countenanced: but God in his wisedome taketh another course that maketh more for his glory: he chuseth the worst to make them best: and *not many wise, nor many noble, are called.* 1 Cor. 1. 26, 27.

But God hath chosen the foolish things of the world to confound the wise, and the weake things of the world to confound the mighty, &c. that the whole worke, and the glory thereof, may be attributed to him alone.

This should instruct vs to goe out of our selues, and to looke beyond sense and reason, when we are to meddle with the things of God: not to thinke we are of capacitie sufficient to conceiue the mysteries of saluation, but to call vpon the Lord for assistance. *Vse 1.*

Neither let vs rest vpon the act done in hearing of the Word, or receiuing of the Sacrament, as if thereby grace must needs be conueyed vnto vs: for we may partake of those ordinances of God to our greater ruine, as *Iudas* and *Simon Magus* did. 2.

Further let vs be admonished hence not to depend vpon the excellency of the minister: for it is God, not man that giueth working to his ordinances. God indeed may heare their prayers, but hee himselfe doth the whole worke. *Moses* was a rare minister, yet he could not giue grace vnto the Israelites, but many of them perished that receiued the Sacrament. *Iohn Baptist* also was a rare minister, yet hee could onely baptise with water: Christ must baptize with the holy Ghost, and with fire. 3. 1 Cor. 10. 5.

On the other side, doth the vertue of the ordinances depend on God? then let vs not be discouraged in regard of the weakenesse of the Minister, or the outward meanes: for though neither the partie administring, nor the things administred can breake our hearts, and worke grace therein, yet the Lord can and will doe it: therefore let vs not thinke the worse of that precious Iewell, because it is brought by a simple messenger, and 4.

in a plaine boxe, as it were: neyther let vs lightly eſteeme of pure gold, becauſe it is carried in a leatherne bagge, but let vs value the gift according to the worth of it, and according to the dignitie of the giuer.

If men ſhould iudge according to corrupt reaſon, they would neuer thinke that a poore man by ſpeaking vnto them, by powring a little water vpon them, and by giuing them a little quantitie of Bread and Wine, ſhould make them Kings and fellow-heires with Chriſt Ieſus for euer: but if in this gift we looke vnto the *Sonne of man, whom God the Father hath ſealed* and ordayned for that purpoſe, and caſt the eye of our faith vpon the promiſes that are made through him, and the all-ſufficient power that is in him, we ſhall eaſily conceiue that all this may be well effected: for he is a rich fountaine, *Of whoſe fulneſſe we all receiue.* What though our capacitie be ſlender? Gods word giueth wiſedome to the ſimple. What though our hearts be hard? God is able and readie to ſoften them. What though we haue played the hypocrites? So had theſe here vnto whom our Sauiour directeth this exhortation. They pretended to ſeeke for the bread of life, when their comming was onely to haue their bellies filled: yet Chriſt doth not caſt them off, but biddeth them *labour for the food that endureth to eternall life:* and then promiſeth to giue them eternall life. And ſo will he deale with vs, albeit wee haue beene diſſemblers: yet if now wee turne from our hollowneſſe to ſoundneſſe, and from our hypocriſie to plainenеſſe, wee ſhall be ſure of a bleſſing.

Pſa. 19 7.
Ezek. 36 16.

Vſe 5. This is further for the great conſolation of all Gods faithfull ſeruants. Is the vertue and effectuall working of the Word and Sacrament, the gift of Chriſt, by the appointment of the Father, through the grace of the holy Ghoſt? then certainly they are highly in Gods fauour on whom this is beſtowed. If once we haue any teſtimony of grace, the Lord hath greatly magnified his loue towards vs: according to that ſpeech vttered by *Wiſedomes* owne mouth: *Bleſſed is the man that findeth me, he ſhall receiue life and fauour from the Lord:* and therefore (as Chriſt telleth the woman of *Samaria*) if we knew who it is that offereth ſuch mercy, and what the gift of God is, we would

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esteeme it more highly, and seeke it more earnestly then ordinarily wee doe. The *Manna* that they had in the wildernesse was counted excellent food, and they extraordinarily graced and fauoured that did eate thereof, because Angels were the Ministers of it: how excellent then is this heauenly *Manna*, which is by Christs owne hand conueyed vnto vs? and made effectuall for our good and comfort? Surely we can neuer be ioyfull and thankfull enough for this inestimable treasure.

THE NINTH SERMON.

MARKE 14. 18. 19. 20. 21.

18. *And as they ſate at table, and did eate, Ieſus ſaid, Verely I ſay vnto you, that one of you ſhall betray me, which eateth with me.*

19. *Then they began to be ſorrowfull, and to ſay to him one by one, Is it I? and another, Is it I?*

20. *And he anſwered, and ſaid vnto them, It is one of the twelue that dippeth with me in the platter.*

21. *Truly the Sonne of man goeth his way, as it is written of him, but woe be to that man by whom the Sonne of man is betrayed: it had beene good for that man if he had neuer beene borne.*

THis Hiſtory contayneth in it eſpecially and principally the Inſtitution of the Lords Supper: wherein two things are chiefely to be obſerued:

1. A conference that was before it.
2. The manner and celebration of it.

Verſe 18. Firſt for the conference, it was betweene our Sauiour and his diſciples, at the eating of the *Paſſeouer*, before the inſtitution of the other Sacrament; wherein 1. Chriſt Ieſus doth diſcouer vnto them the practiſe and reaſon that was conſpired againſt him; Ieſus ſaid: *Verely I ſay vnto you, that one of you ſhall betray me, &c.* that is, ſhall treacherouſly deliuer me into the hands of the high Prieſts.

Verſe 19. 2. They make anſwere: where the affection wherewith the eleuen deliuered the ſame, is expreſſed: *Then they began to be ſorrowfull, and to ſay to him, one by one, Is it I? and another, Is it I?*

Sorrowfull they were, Becauſe their Maſter had told them that he ſhould be betrayed into the hands of ſinners, & that one of them ſhould do it: & euery one was doubtful and diſtruſtfull of himſelfe: and therefore partly that they might be better acquainted

acquainted with their owne hearts, to the intent that if they were of ſuch an ill diſpoſition, they might be helped againſt it: partly that each of them might haue comfort that he was not the man: and partly that they might be cleared euery one of them before his fellowes, they aske our Sauiour: ſaying: *Is it I? Iudas* indeed propoſeth the ſame queſtion, but not with the like affection, nor to the like end and purpoſe, but onely that he might thereby cloak his vnfaithfull and vngodly plots and practiſes againſt his Maſter, hauing before this compounded with the high Prieſts for the betraying of him.

Next is ſet downe the reply of our Sauiour vpon this their anſwere: wherein he declareth

1 The grieuouſneſſe of the treaſon.
2 The miſerable eſtate of the traitor.

Firſt the grieuouſneſſe of the treaſon is ſet forth, *Verſe* 20. in that it was contriued by (one of the twelue) one whom Chriſt had choſen to be an Apoſtle, and a principall Embaſſadour vnto himſelfe: one that was ſo familiar with him, as that hee did ſit at his owne Table, eate of his owne meſſe, yea in his owne diſh: *It is one of the twelue* (ſaith Chriſt) *that dippeth with me in the platter.*

2. Secondly, the wretched condition of the traytor is declared, Verſ. 21. (*Truly, the ſonne of man goeth, &c.*) Where the Lord Chriſt Ieſus preuenteth ſome obiections that might ariſe in their hearts: for thus they might reaſon in themſelues. Doe you know of ſuch a treaſon? and who it is that goes about it? Why then will you yeeld your ſelfe into his hands? were it not good wiſedome to preuent it, and to vſe meanes to eſcape? No (ſaith our Sauiour) that may not be, (*The Sonne of man goeth his way: as it is written of him*) I cannot, I muſt not auoid it, nor decline from it: for the Lord hath appointed it, yea manifeſted it in his word, which cannot be verified, vnleſſe this be fulfilled: therefore ſeeing the Lord in his wiſedome hath made this to be my way, I will be contented to walke in it: Vpon this they might reply againe: If the Sonne of man go away, as it is written of him, then he that doth betray him effecteth no more then that which the word of God hath foretold of him: which may ſeeme to be no fault, and therefore to deſerue no puniſhment. *Verſ.* 21.

Yes (ſaith Chriſt) *Woe to that man by whom the Sonne of man is betrayed, &c.* It was preordayned indeed, but that doth not leſſen the fault, neyther ſhall it diminiſh the puniſhment of him that is the traytour: but *woe vnto him: it had beene good for that man he had neuer beene borne*, whatſoeuer matters of preſent contentment he may ſeeme to enioy. And thus much concerning the conference that paſſed betwixt Chriſt and his Diſciples: now followeth

2. The manner of the celebration of the Lords Supper. Verſ. 22. *And as they did eate* (to wit the Paſſeouer) *Ieſus tooke the bread, &c.* In which words, together with thoſe that follow, two things are to be noted:

1. The dealing of our Sauiour with the Elements.
2. His ſpeaking to the Communicants,

1. Concerning the firſt, it is ſaid of the bread *that he* 1. *tooke it; and* 2. *bleſſed it, and* 3. *brake it, and* 4. *gaue it.* (*Hee tooke the bread*) meaning that bread which was prepared by them for the Paſſeouer, and by Gods prouidence for the Sacrament. And *when he had bleſſed it*: that is, prayed for a bleſſing vpon it, that it might be effectuall, both to his elect Apoſtles that were preſent, and to all thoſe that ſhould faithfully receiue it, to the end of the world: and had alſo praiſed God, for giuing himſelfe to be the Redeemer and Sauiour of the world, and vouchſafing vnto his Church this Sacrament, and cauſing the bread to be of ſuch great force and vſe, as not onely to repreſent vnto them his ſufferings, but alſo to confirme their faith in him, and to exhibite the vertue of his paſſion vnto them: hauing thus bleſſed it, it is ſaid that (*he brake it*) which he did in a double reſpect; one was, that ſo it might be more diuiſible to euery one a part: another was, that it might be more ſignificant, to expreſſe Chriſts ſufferings. Concerning whom though it be ſaid that a *bone of him ſhould not be broken*: yet that phraſe is vſed to declare the paſſion of the whole manhood; *that he was broken for our iniquities, Iſaiah. 53. 5.* When he had broken it, it is added, that he *gaue it*: aſſuring them thereby that he beſtowed himſelfe vpon them.

Likewiſe for the cup, it is ſaid: *He tooke it, and when he had bleſſed*

bleſſed it, that is, prayed, and praiſed God for it, in the ſame ſort as he had done for the bread, *he gaue it to them*, *Verſ.* 24.

2. Now concerning this ſpeech to the Communicants, it conſiſteth partly in a { Commandement. / Promiſe.

1. The commandement is contained in thoſe words, *Take, eate*, take the bread, and take my body: eate the bread, and eate my body: take and eate the bread corporally and by ſenſe: take and eate Chriſt ſpiritually, and by faith. And the like commandement is heere implied, and elſe where expreſſed concerning the cup, that is, the wine in the Cup (drinke ye all of this) which they are ſaid heere to obey. *Verſe* 22. *Mat.* 26. 27.

2. The promiſe is implied in theſe words: *This is my bodie: this is my bloud*; that is, liuely ſignes to ſignifie, and effectuall inſtruments to conuey my ſelfe, and all the benefits of my death and paſſion vnto you.

Further concerning the wine, it is ſaid, *This is my bloud of the new Teſtament*, or new Couenant: as if he ſhould haue ſaid, as God hath bequeathed vnto you himſelfe, his graces, his bleſſings, and his kingdome, ſo by the ſhedding of my bloud hee will confirme this legacy vnto you, and that two waies;

Firſt, becauſe as others, ſo this Will and Teſtament could be of no force, as long as the maker thereof was aliue. *Heb.* 9. 16. 17. Therefore by this Sacrament Chriſt would haue them put in minde of his death.

Secondly, as in other, ſo in this Will, it was not ſufficient that the partie that made it ſhould be dead, but it muſt be prooued by authority, as it were, to be good, and therefore was this authenticall ſeale of the Sacrament ſet vnto it. So that this Teſtament was ſealed by the bloud of Chriſt, concerning the merite and efficacy of it: but by the Sacrament, concerning the application of it.

It is called the new Teſtament or Couenant, in reſpect of that which was vnder the Law, from which it differeth, and goeth beyond it in diuers circumſtances: as afterward ſhall be ſhewed.

Verſ. 18. *And as they ſate at table, and did eate, Ieſus ſaid, Verily, I ſay vnto you, &c.*

Doct. 1. Christ knew before what hee ſhould ſuffer. *Math.* 16. 21.

Doct. The Lord Ieſus Chriſt was well acquainted before hand with all that ſhould befall him: as may plainely be ſeene in this place and elſewhere, in that he foretelleth his diſciples by whoſe meanes he ſhould die, after what manner he ſhould die, with all other circumſtances, which at large to relate were not altogether ſo pertinent: and this muſt needs be ſo.

Reaſons.

1. *Acts.* 4, 28.

Firſt, becauſe he was God from euerlaſting, and ſo knew all, his hand diſpoſing of euery particular thing that in the fulnes of time came to paſſe, being pre-ordayned by his owne wiſedome and counſell.

2. Secondly, he as Mediator muſt of neceſſity vnderſtand of all things before: becauſe he compounded with his Father for our redemption, not raſhly without foreknowledge of that which he ſhould performe, but aduiſedly, agreeing how much he ſhould endure, and what he ſhould pay: euen ſo much as ſhould ſatisfie his Fathers iuſtice, and appeaſe his wrath.

3. Thirdly, the Scripture foretold what he was to vndergoe: that one that was neere him ſhould betray him, who was prefigured in the perſon of *Achitophel*; that he ſhould ſuffer a very grieuous kinde of death, ſuch as was long before deſcribed with the particular circumſtances that accompanied it, both in *Pſalm.* 22. and *Iſay* 53. beſides ſundry other places. Now hee was perfectly acquainted with all the Scriptures, and the meaning thereof, they being written by his owne Spirit, and therefore it muſt neceſſarily follow, that none of his ſufferings therein prefigured and foretold, could be hidden from him: and as he foreſaw what ſhould befall his naturall body, ſo hath hee a continuall foreſight of that which ſhall befall his myſticall bodie, that is, his people, and euery one of them.

Vſe. 1. The doctrine thus proued, ſerueth, firſt for conſolation againſt all tribulations that may light vpon vs, and all perſecutions that may be raiſed againſt vs, either by bloudy Papiſts or other enemies of the Goſpel. When we ſee them exceeding malitious in their plots, and threatnings, and practiſes, intending and endeuoring to ouerthrow al the ſeruants & ſeruices of God and to raze them by the very foundations, and not to ſuffer one

one of them to liue, but (if it were possible) to roote out their names from vnder Heauen; though I say, their rage be maruelious great, euen as the rage of the Sea, yet neede we not at all to be afraid of them: for the Lord Christ knoweth all that shall befall vs, as hee did all that should betide himselfe: for the case of his people is as much respected of him, as was the state of his owne bodie, since hee tooke vpon him an humane nature, and suffered both in soule and bodie for their redemption and happinesse. Therefore is it that our aduersaries attempt many things against vs, which neuer come to passe (as it fared with *Ieremy* in the times of old,) because God foreseeth them, and disappointeth them. *Ier.* 11. 18.

But suppose some things doe come to passe according to their hearts desire, the Lord knew of them before, and therefore did not preuent them, because hee saw they could not bee hurtfull vnto vs. Hee is a wise Father, that will haue his children to feele somewhat that may bee for their smart and payne, as knowing it will turne to their good at length: but hee will stay any thing that might procure their vndoing and ouerthrow: and therefore Christ pronounceth them happie and blessed that suffer for his name sake, eyther disgraces, or losse of goods, or banishment, or imprisonment, or death it selfe. As farre then as any of these may hinder our happinesse, wee shall be sure to be freed from them, so that we neede not *feare any of the things which wee shall suffer:* for if wee be *faithfull vnto the death, we shall receiue the crowne of life.* *Math.* 5. *Reue.* 2.

Secondly, this serues for terrour vnto wicked men, in that Gods remembrance is equall to his foreknowledge: and therefore if he can vnderstand long before what they shall doe, hee can as well call to remembrance what they haue done: and sithence he hath an eternall foresight of what shall come to passe, he hath also an euerlasting memory to keepe a memoriall of the things that are practised against him and his, to set them in order before the offenders at the last day, and to inflict proportionable punishment vpon euery one of them according to the same. *Vse* 2.

Vers. 19.

Verſ. 19. *Then they began to be ſorrowfull, and to ſay to him one by one, Is it I? &c.*

Doct. 2. Here we ſee that euery one of the Diſciples (except IVDAS) was miſtruſtfull of himſelfe, and yet none of them proued to be the Traytor. Whence ariſeth this Doctrine, that

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They are likely to fall into leaſt euill, who are moſt fearefull of falling into the ſame.

They who are moſt iealous of their owne corruptions, are beſt fortified againſt dangerous falles. Therefore is it ſaid by the wiſe man: *Bleſſed is he that feareth alwaies, but he that hardeneth his heart ſhall fall into miſchiefe.* That was *Haſaels* caſe: he ſuſpected not himſelfe, and therefore when the Prophet told him that he ſhould be a cruell man, that hee ſhould ſlay the young men of Iſrael with the ſword, and daſh their Infants againſt the ſtones, and rend in pieces their women with child: hee ſaid vnto the Prophet, What? *Is thy ſeruant a dogge, that I ſhould doe this great thing?* As if he had ſaid, I were worſe then a dogge if I ſhould euer ſhew ſuch immanity and fierceneſſe, and ſuch beaſtly violence: but the Prophets words fell out to be true: hee would not miſtruſt his owne heart, and therefore he became ſauage as a Wolfe, and fierce as a Lyon. The example of *Danid* will adde further light vnto this point: for as long as he was awed by Gods correcting hand, & fearing himſelfe, kept a narrow watch ouer all his wayes, he ſtood firme and vnmoueable againſt all aſſaults: but when hee grew feareleſſe and careleſſe, we know what a grieuous and dangerous fall he had. So *Peter* and the reſt of the Apoſtles as long as they were afraid of themſelues (as concerning this matter of treaſon they were) none of them fell: but when hee and the reſt grew confident of their owne ſtrength, then they all plaid the cowards, eſpecially *Peter* that was moſt reſolute in an opinion of himſelfe. For whereas hee profeſſed that whatſoeuer his Maſter thought of him, hee would neuer forſake him: Chriſt muſt be content for once to be miſtaken and deceiued in him: hee was another manner of man then he conceiued him to be: whereas (I ſay) he was thus preſumptuous of his owne courage in holding out, hee that boaſted hee vvould ſtand it out euen vnto death, was daunted with a word: and whereas hee thought if the

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First, hee that is fearefull of himselfe, hath God to bee his keeper, who pronounceth him *blessed that feareth alwaies:* for this his holy feare will stir men vp to make many earnest and feruent requests vnto the Lord for his strength and gracious assistance, which hee neuer denieth vnto those that faithfully craue it at his hands: and thence it comes to passe, that how weake soeuer they be in themselues, yet they grow strong in him, and in the power of his might. 1. Pro. 28. 14. Ephes 6. 2.

Secondly, as they haue God to keepe them, so will they with all diligence keepe their owne hearts, and auoid all occasions and allurements vnto euill. As one that is afraid of the pestilence, will be very carefull to auoid the infection, and for that end carry wormewood, &c. in his hand, and take somewhat next his stomacke, that may fence him against it; if he bee to walke abroad, taking heede what company he comes into, and how he passeth through any street, or by any doore where the sickenesse is hot: whereas on the contrary, he that thinketh it not to be infectious, cares not what company he conuerseth with, nor what places he commeth vnto, but if he exspect a booty, will goe to their beds side that are sicke of it, and receiue plaguie stuffe, or plaguie garments, or the like. So it is for sinne, he that seeth the poyson and infection of it, will eschew all company, entisements, and occasions that may draw him into it: but as for those who see not, or feare not the proneuesse of their nature to fall into iniquity, nor the dangerousnesse thereof when they are plunged in it; they are altogether negligent in looking to their hearts, and to their behauior, entertayning impure lusts in their soules, not caring whither they cast their eies, nor what sinfull obiects they meete withall for the poysoning, 2.

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and corrupting of their affections. Whence it often times commeth to paſſe, that they are very ſhamefully ouertaken: for when they waxe ſo bold and venturous, it is iuſt with God to giue them ouer vnto themſelues, yea though they be his owne children. As he dealt with *Dauid* when his heart was lifted vp, and hee preſumed that his mountaine was ſo ſtrong that hee ſhould neuer be moued, when hee gaue himſelfe to his eaſe, and tooke liberty for his eye, as if there had not beene in him an inclination to adultery, wee reade what great ſinnes and miſeries he fell into: how much more then will the Lords hand be vpon the vngodly ones of the world, that doe altogether harden their hearts from his feare, neuer eſchewing the baits of ſinne, nor the ſnares wherein Sathan ſeeketh to take them, and to hold them faſt vnto their eternall condemnation?

Pſal. 30.6.7. 2 *Sam* 1.1.2.

Vſe. 1. Seeing it is ſo, that as euery one is more fearefull of falling, (prouided that his feare be a Godly feare, and doe not driue him to deſpaire, or to diſcouragement,) ſo he is in leſſe danger of falling; therefore whatſoeuer ſinne the Scriptures tell vs that God doth abhorre, & man is ſubiect to fall into, we ſhould conclude, that we are likely to be ouertaken with the ſame, and in that regard ſtirre vp our hearts to a holy feare and ſuſpition of our owne weakeneſſe, entreating the Lord to preſerue vs from them. Yea though they be monſtrous and ſo vnnaturall euils, ſuch as are mentioned in the firſt Chapter of the Epiſtle to the *Romanes*, and 2 *Tim.* 3.2. let vs be iealous of our ſelues, leaſt we ſhould be drawne into them.

Vſe. 2. For reproofe of them that are bold and venturous, to be in dangerous places with ſuſpected perſons, they will warrant you for euer being enſnared: but let them know that none are more likely to be ouertaken by idolatry, adultery, or any ſuch foule ſinnes, than they are.

Doct. 3. No naturall or ciuill band will hold where mens hearts are not linked by Chriſtianitie.

Verſe 20. *It is one of the twelue that dippeth, &c.*

Doct. No bands of kindneſſe can make wicked men faithfull vnto godly men.

That which is heere related to haue fallen out betweene Chriſt and *Iudas*, will hold true betwixt all Chriſtians and *Iudas* his fellowes, that though they be neuer ſo well dealt with,

and

and neuer ſo curteouſly vſed, yet they will prooue vnfaithfull, and requite euill for good, if it may be for their aduantage.

Chriſt Ieſus (as we may obſerue) had dealt maruellous friendly with *Iudas*: he had admitted him to his ſeruice, to be domeſticall, to be one of his Apoſtles (which was ſo great an office in the Church as neuer man had greater) to ſit at his owne Table, to eate of his owne meſſe, at ſo holy a banquet as was the bleſſed Sacrament, &c. yet after all this he moſt lewdly and baſely for a little money betrayeth and deliuereth him into the hands of his mortall aduerſaries. This (as all muſt needs acknowledge) was exceeding great vnfaithfulneſſe, and very wretched dealing: yet none other then is ſtill to be exſpected from men of *Iudas* his ſpirit and diſpoſition. This *Dauid* complaineth of, and exclaymeth againſt in *Achitophel*, the figure of *Iudas*: *My familiar friend* (ſaith he) *whom I truſted, which did eate of my bread hath lifted vp the heele againſt me.* He had highly preferred *Achitophel*, made him of his Councell, yea the principall man of his Councell: hee vſed him as his familiar friend, not onely in matters of ſtate, but in matters of religion, &c. Yet for all this, he fell from him in hope of greater promotion, ioyned with his rebellious ſon *Abſolon*, ſought to depoſe him from his kingdome, yea to depriue him of his very life: *He lifted vp the heele againſt me* (ſaith that good King) comparing him vnto cattle that are fat fed, who feeling the prouender to prick them do kicke with their heeles againſt their maſter. The like ſinfull and vnthankfull dealing may be ſeene in *Ioaſh*. *Iehoiada* the high Prieſt had preſerued his life, by keeping him cloſe from his grandmother *Athaliah*, who had ſlaine all his brethren: and this he did not without perill to himſelfe: afterwards he cauſed *Athaliahs* life to be taken from her, and the crowne and kingdome to be eſtabliſhed vnto him: yet notwithſtanding all this kindneſſe, when he fell from God and from religion, he forgot *Iehoiada*, and cruelly murdred his ſon *Zecariah*, an holy Prophet of God, for doing the meſſage of the Lord vnto him, in reprouing him and his Princes for their idolatry.

Pſa 41.9.

2 *Chro.* 23.

2 *Chro.* 24 20. 21. 22.

To this point our Sauiour giueth further teſtimony, telling his Diſciples what ſhould fall out vpon the preaching of the Goſpell:

Mat 10.21. Gospell: *The brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.* What nearer bonds then these, especially that of children to their parents, who haue beene the meanes of their life, of their education, and in a word, of all the good things that they eyther doe or shall enioy, and that not without great paines and charges, and troubles vnto themselues? yet for all this, if children be impious, and their parents religious, they will not sticke to betray them, and to put them to death. So that by these proofes it is cleare and euident, that no bands of kindnesse or of nature will hold, where the bands of religion are wanting. And there is reason for it: for

Reasons.

1. First, the Diuell hath the disposing of all vngodly mens hearts, and therefore vntill such time as he grow kinde vnto Gods children, nothing in the world (but Gods ouer-ruling hand) can make his limmes true and trustie friends vnto the members of Christ: for Sathan hauing the command of them will enforce them (will they, nill they) to be vnkinde, vnthankfull, and vncourteous vnto Gods seruants that haue beene most beneficiall vnto them.

2. Secondly, there is in all vnregenerate men abundance of pride, which maketh them to thinke that whatsoeuer is done for them, eyther by God or men, it is due debt, and nothing more then their deserts doe require: and therefore when they are fat and full, they spurne with the heele against the giuers. And this let vs set downe for a certaine ground, that they which shew themselues vnfaithfull and disloyall vnto God notwithstanding all his benefits, will neuer be true and firme friends vnto vs, how nearely and strongly soeuer they are linked vnto vs in outward respects: hee that is not Gods friend can neuer be our faithfull friend.

3. Thirdly, wicked men doe loue sinne better then any benefit: and therefore will they fall out with their kindest friends rather then with their beloued corruptions, and be discourteous vnto any, yea aduenture the damning of their owne soules eternally, rather then crosse their wretched lusts, and set themselues against their sinfull affections.

Vse 1. For instruction, to teach vs a point of wisedome, that seeing all

all ſinners are vnfaithfull, therefore wee ſhould beware how we truſt them, and how wee commit our ſelues or our ſecrets vnto them: for albeit their lookes be faire and ſmooth, and their ſpeeches and outward carriage ſeeme louing and kinde: yet they feare not God, they will lye in waite for an aduantage, and doe vs a miſchiefe before we be aware, if we take not the better heede of them: and therefore let vs not expoſe our ſelues vnto them.

Indeed our Sauiour did lay open himſelfe vnto *Iudas*, becauſe he knew that *Iudas* was appointed for that worke, and the will of his Father muſt needs be fulfilled: but we not hauing the like reaſon, muſt not imitate our Sauiour herein, nor acquaint ſuch perſons with our Councels: much leſſe leeve prouoke them, and caſt our ſelues into their danger: for if they haue vs once in the ſnare, there is no hope of mercy, except the Lord worke for vs extraordinarily.

Let men therefore looke heedfully vnto themſelues, and beware, as of others, ſo of vntruſtie ſeruants, of vngodly children, yea of vnholy yoke-fellowes: ſo there is no fidelitie to be exſpected where the true feare of God is not planted in the heart. They are bound to pray for them, to inſtruct them, and ſhew them any kindneſſe that ciuilitie or Chriſtianitie bindeth them to performe: but herein their wiſedome muſt appeare, that they bee not too open-hearted vnto them, nor too readie to put them in truſt in matters of great importance.

Secondly, here is matter of comfort to all ſuch as are faithfull in their dealings, that would rather lay downe their liues, then deale diſhoneſtly, or diſcourteouſly: this is a great grace of God to requite friendſhip to their friends, and to ſhew themſelues thankefull for benefits receiued. And indeed true and ſound thankefulneſſe can be in none, but onely in thoſe that are truly gracious: wicked men may be glad of a good turne, and in outward complement of words and behauiour make a ſemblance and ſhew of thankefulneſſe: but to be truly ioyfull, as ſeeing Gods hand in a kindneſſe receiued, and heartily and in conſcience to loue the partie whom God hath made an inſtrument of that good, with a deſire and indeauour to re-

Vſe. 2.

quite

quite the ſame, this cannot poſſibly be in any, but in Gods people.

Verſ. 21. *Truly the Sonne of man goeth his way, as it is written of him, but woe bee to that man, by whom the Sonne of man is betrayed.*

The death of Chriſt and the manner and meanes of it, were prophecied of before, yet is not *Iudas* thereby excuſed. Whence ariſeth this point, that

Doct. 4. The wicked fulfill Gods will to their ruine.

A wicked man may fulfill the will of God to his owne condemnation, and doe that which God hath foretold, to his vtter deſtruction.

God had ſaid, that *Iudas* ſhould be a traytor: he is a traytor: God had determined (and Chriſt had confirmed it) that hee ſhould be a diuell: he is ſuch a one, yet all to his woe. So was it declared before vnto *Abraham*, that *Pharaoh* ſhould grieuouſly afflict the *Iſraelites*: he did accompliſh Gods will in that behalfe, and verified that which God had foreſpoken, but to his owne vtter ruine. In like ſort the Prophet *Nathan* in Gods name denounced before hand this iudgement againſt *Dauid*, that he would raiſe vp euill againſt him out of his owne houſe: *Abſolon* effected it accordingly, but to his owne ouerthrow. So *Herod* and *Pontius Pilate*, the high Prieſts and the Gentiles conſulted together to put to death the holy Sonne of God, and therein did nothing more then Gods *hand and his counſell had determined before to be done*, yet notwithſtanding they periſhed in their ſinnes, as many of them as repented not. And to heape together no more proofes in a matter ſo euident, we may note in the Scriptures, how the enemies of the Church are compared to Gold-ſmithes, for that they purged Gods people from their droſſe: and to Launders, becauſe they waſhed away their ſpots, &c. and yet heauy iudgements are denounced, and haue beene from time to time executed vpon them for ſuch workes; And good reaſon it ſhould be ſo.

2 *Sam.* 12. 11.

Act. 4. 27 28.

Dan. 11. 32. *Zach.* 13. 9.

Reaſons. 1.

Firſt, becauſe they are not allured vnto it by vertue of any commandement, but driuen vnto it by a ſecret prouidence of God.

2.

Secondly, they doe it not in loue vnto God, but in malice againſt God, or men: or both; as *Iudas* in a ſpleane conſpired

red against his Maſter, becauſe he found fault with his hypocriticall dealing. *Marke.* 14. 6. &c. and 10. &c.

Thirdly, they ayme not at Gods honour, though they accompliſh that which tendeth to his honour: but they ſeeke themſelues ſome way or other, in that which they doe. 3.

Which ſerueth for the iuſt reproofe and terrour of thoſe, that when they are conuicted of any haynous crime, caſt off all the fault with this: I was predeſtinated vnto it, and vnleſſe God had appointed it, I could neuer haue done it. What of that? therfore they hope there is no danger hanging ouer their head for ſuch facts. But what then will they ſay of *Iudas?* did not he doe that which God had decreed? yet our Sauiour ſaith, *woe to him*: and wee may as well ſay, woe vnto thee: for whatſoeuer they imagine, the neceſſitie of their ſinning, in reſpect of Gods decree, doth nothing diminiſh the grieuouſneſſe of their offence, neyther ſhall it at all mitigate the extreamity of their puniſhment. *Verſ.* 1.

This is for our inſtruction, that wee ſhould frame our obedience in another manner: and for that purpoſe reaſon thus with our ſelues: haue I a commandement for this which I doe? is it a dutie warranted by the Word, which I now performe? Some doe that which God hath appoynted, but it is onely by a prouidence, not in any conſcience: how doth my obedience differ from theirs? Doe I a practiſe good duties becauſe God calleth for them? then ſhall my ſeruice be acceptable vnto God: doe I forbeare euill becauſe he forbiddeth it? then doe I that which is pleaſing vnto him, otherwiſe not. In this manner let vs ſift our hearts, performing euery thing in that manner, and to that end which God hath ordayned, that we may not onely doe that which the Scripture ſaith (for ſo did *Iudas*) but that which the Scripture warranteth, and in that ſort as it approueth, for ſo Gods ſeruants are bound to doe. *Vſe.* 2.

It had beene good for that man, if he had neuer beene borne.

It is good for vs that he was borne, becauſe wee haue benefit thereby: but not for him, becauſe whatſoeuer matter of contentment he had in his life time, turned at length to the increaſe of his miſery, and to his perpetuall damnation. Whence

this poynt may be gathered, that

Doct 9. No earthly contentment can counteruaile the punishments in hell.

All the delights and contentments of wicked men in this world, cannot counteruaile the miseries that they shall feele in the world to come.

Iob.2.4. *Iudas* had life itselfe, which is a thing very delightfull, and of which it is truly said, though by a lying spirit: *Skinne for skin, and all that euer a man hath, will he giue for his life.* He had also great preferment, being one of the Apostles: and the chiefe office amongst them, namely to be their purse-bearer; which liked him exceeding wel, because he was a thiefe, and stole from them much of that which was giuen: yet notwithstanding all this, and whatsoeuer else can be named, our Sauiour saith, it had beene good for him that he had neuer beene borne.

The like may be said of *Saul, Ieroboam, Ahab,* and many other kings: who would account it a good bargaine to haue their kingdomes with all the honors and delights which they could afford: and their victories with all the glory that accompanieth the same, vpon this condition, that he shall endure the same miseries and torments in hell, that they doe? Certainly no wise man would willingly make such a match: for *what shall it profit a man to winne the whole world, and to lose his owne soule.*

Reason. 1. First, the best delights and contentments of this life are mixed mith many troubles, sorrowes, and feares: but their miseries in the life to come are pure miseries, without any mittigation or comfort in their paine and torment.

2. Secondly, their pleasures heere are few, and short, and of small continuance: but their paines hereafter shall be innumerable, and endlesse.

3. *Reue.18.7.* Thirdly, all their delights in this life, are but snares, and all their good cheere and dainties but poysons, and the more men take of them, the more grieuous shall their punishment in hell bee.

Vse 1. For instruction, that we should not endanger our soules for the enioyment of the pleasures of sinne for a season; yet many are so foolish, that so they might satisfie their fleshly desires, they care not though they doe it with the price of their soules: so they may haue their pleasures & commodities, and faithfull their beastly lusts, they will euen sell themselues vnto destruction,

on, as *Ahab* did: not caring what miſeries they caſt themſelues into, nor what ſnares they intangle themſelues in, ſo they may accompliſh their brutiſh and diueliſh purpoſes, being therein more ſilly then the poore bird or fiſh, that once perceiuing the ſnare or the hooke, will not eaſily meddle, nor aduenture the danger of the ſecond time.

Secondly, if it be ſo, that all the commodities and delights of this life cannot counteruaile the miſeries of damnation, then on the other ſide why ſhould it not hold as true for our comfort, that all the loſſes and ſorrowes of this life cannot counteruaile the happineſſe of ſaluation? for the Apoſtle ſaith, *that the afflictions of this preſent time, are not worthy of the glory that ſhall be ſhewed vnto vs*: the one being light and momentany, the other weightie and eternall. Let vs ſuffer neuer ſo many diſgraces and loſſes, and goe through neuer ſo many hard brunts, our bleſſed eſtate in heauen will anſwere for all: ſo that as it was ſaid of *Iudas*, it had beene good for him hee had neuer beene borne, notwithſtanding all the delights that hee enioyed: ſo may it as truly be ſaid, happy wee that euer wee were borne, notwithſtanding all the miſeries that we haue endured: yea though they haue beene as great as theirs, of whom mention is made, *Hebrewes* 11. that they were racked, and ſtoned, and hewen in ſunder, &c. for they endured all in hope of a better reſurrection. *Verſ.* 35. and ſo ſhould we if God bring vs vnto the like extremities. And thus much of the conference, now followeth the inſtitution of the Lords Supper.

Vſe 2.

Rom. 8. 18.

THE TENTH SERMON.

MARKE 14. 22. 23. 24.

22. *And as they did eate, Ieſus tooke the bread, and when he had giuen thankes, he brake it, and gaue it to them, and ſaid, Take, eate, this is my bodie.*

23. *Alſo he tooke the cup, and when he had giuen thanks, he gaue it to them, and they all dranke of it.*

24. *And he ſaid vnto them, This is my bloud of the new Teſtament, which is ſhed for many.*

AND as they did eate, Ieſus tooke the bread and when he had giuen thankes, &c. or as the word ſignifieth (*bleſſed,*) that is, prayed vnto his Father for a bleſſing to be beſtowed vpon the receiuing of it, not onely vpon thoſe that were then preſent, but vpon all that ſhould afterwards to the end of the world faithfully partake of the ſame. In that Chriſt Ieſus ſeekes the bleſſing of this ordinance from the Lord, the doctrine is, that

Doct. 6. The vertue of the Sacrament is from Gods owne hand. See the Sermon on *Iohn* the 6.

The vertue and efficacie of the Sacrament, is from Gods owne hand, through the mediation of Chriſt Ieſus.

God giues it, and Chriſt procures the benefit of it vnto his people: and this is common to all other ordinances and ſeruices with the Sacrament. To this purpoſe it is ſaid, that *Moſes* gaue not that *Manna* vnto the Iſraelites in the wildernesſe from heauen, but *my father* (ſaith Chriſt) *giueth you the true bread, which giueth life vnto the world:* that no Miniſter, nor creature in heauen or earth can beſtow vpon any.

Doct. 5. *Ioh. 6. 32. 33.*

Reaſon. 1. *Iames 1. 17.*

Firſt, one generall reaſon of this doctrine is, that *euery good giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lights.* Now what more excellent and perfect gift can there be then the bodie and bloud of Ieſus Chriſt? and therefore if God be the author and giuer of all other good

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A ſecond cauſe why God will haue the diſpoſing of his graces in his owne hand, is, that there might be a difference betweene him and all his Miniſters, and that he might retayne that prerogatiue for Chriſt Ieſus alone: for he it is that *giueth the meate which endureth to euerlaſting life.* And the reaſon is becauſe *the Father hath ſealed him*, that is, the Lord hath authorized him by the broad ſeale of heauen, and will let none to be copartners with him in that office: he is the Lord-Treaſurer of all graces, and therefore he muſt bleſſe his ordinances vnto vs, if euer we looke for benefit thereby. In which regard *Iohn Baptiſt* ſaith: *I baptize you with water*, and that is all that he could doe; as for waſhing of the heart, and purging of the conſcience, that he attributeth wholly vnto Chriſt Ieſus: *Hee will baptize you with the holy Ghoſt, and with fire.* *Iohn* would not arrogate that vnto himſelfe, leaſt he ſhould treacherouſly lay clayme to that which is proper vnto the crowne. The like faithfulneſſe in giuing God his due, we ſee in the Apoſtle *Paul*, who ſaith, *I haue planted, Apollos watered, but God giueth the increaſe:* thereby intimating that the beſt Miniſters are but as Gardiners in the Lords Church; they can but put the ſcions into the ſtock, or the roote into the ground: And as poſſible it is for a man to make a tree, as for a Miniſter to make a Chriſtian: and as poſſible to put ſap into a dead blocke, and to make it grow and flouriſh, and bring forth fruit in aboundance, as for a Miniſter to put into any, the leaſt drop of grace, or to adde any whit vnto it, where it is alreadie wrought.

Matth. 3. 11.

1 *Cor.* 3. 6.

Thirdly, the Lord will haue the vertue of the Sacrament to be in his owne power, to beſtow where and how he will, that there might be a difference betweene Communicants, to wit, betweene the good and the bad. If it were in mens hands to diſpoſe, and did conſiſt in the deede done, as ignorant Papiſts imagine, men would beſtow it promiſcuouſly, and wicked hypocrites ſhould haue as good a ſhare as thoſe that are truly religious, and the worſt ſpeed as well as the beſt: for men cannot ſearch the hearts of their people, to ſee with what preparation they come: and there is that loue in them (which is a

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THE TENTH SERMON.

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thing commendable) that they desire all might be saued. If *Moses* could haue giuen euery man in Israell grace when hee gaue them the *Manna*, he would haue done it: he that could haue beene content, that his name should be razed out of the booke of life for their sakes, would not haue stucke wth them for such a matter. If *Abraham* could haue circumcised *Ismaels* heart, when he circumcised his flesh, he should not haue beene excommunicated for his prophannesse: but God hath alwaies heretofore, and doth still keepe this power in his owne hand, that so he may enrich with grace those whom he thinketh fit-
1 Cor. 10. test, and deale with euery one as he knoweth their hearts. *Moses* was the Minister of Baptisme, to those that passed through the red Sea, yet with many of them God was not pleased: for onely those that are good in his sight, shall taste of his good gifts. And therefore Christ prayeth not for the world, but only for those which he hath chosen out of the world, and such as shall beleeue through the preaching of the Gospell, that they
Iohn 17. may by partakers of the benefit of his ordinances.

Vse 1. First for instruction, if euer we should speed well when we come to the Sacrament, let vs make the Lord our friend, sith the distribution of grace pertaineth to him alone, let vs seeke it at his hand, and not bring any sinne with vs which may offend his glorious presence: which if we can doe, we may and must expect a blessing from him. It is not the goodnesse of the Minister that can doe it (though it be a good comfort to haue a holy mans prayer for vs) it is as possible that a man should appoint where the raine shall fall, as where grace shall fall: and though it should be concluded by Parliament, what dayes it should raine, and in what parts of the land, it were of no force: for God alone hath the ordering of the clouds, and so hath he also of the graces of his Spirit.

Vse 2. Secondly, this maketh for the comfort of such as come preparedly vnto the table of the Lord, with a true heart, though burdened and wearied with many corruptions. Christ hath prayed that the Sacrament may be effectuall vnto them, and therefore it shall be so: and he hath prayed God for giuing it vnto his people, and therefore it shall not be in vaine: neither their owne weaknesse, nor the meanenesse of the Elements, nor the

the imperfections of the Miniſter ſhall hinder the powerfull working of Gods ordinance.

But we are baſe creatures, and the Miniſter is no better then he ſhould be. *Obiect.*

Indeed if Grace were to be fetched out of ſuch dirty ditches as we are, we could looke for little good; but God is a cleare fountaine, and from his fulneſſe ſhall we receiue grace vpon grace. *Answere.*

But alas, neyther we, nor our Miniſter can pray ſo earneſtly nor praiſe God ſo heartily, when we communicate at the Lords Table, as God requires, and we ought to doe. *Obiect.*

What of that? were not Chriſts prayers and praiſes ſuch as muſt needs be pleaſing to the Lord? If they were (as cannot be denied) let vs neuer be diſcouraged for theſe imperfections of ours: for Chriſt was appointed to be an vniuerſall Miniſter for all his elect, and in the perfection of his petitions and thankeſgiuing, all the blemiſhes that are in ours ſhall be hidden and couered. *Answere.*

Thirdly, this is for the reproofe of ſuch prophane perſons, as come vnchearefully and heauily vnto this Sacrament: and if the reſpect of their gouernour, of the lawes, and of their owne credit did not moue them, they would altogether abſent themſelues from it: theſe are wretched perſons, that make no more account of this ſingular pledge of Gods fauour. Hath Chriſt prayed vnto his Father for a matter of no worth? and giuen thanks vnto him for that which is of no eſtimation? But let ſuch vnbeleeuing and ſinful wretches goe: and as for vs, let vs be aſſured for our comfort, that when Chriſt became a ſuitor to his father, he was in ſuch fauour with him, that he obtayned that which was worth the hauing, and deſerued praiſe and thankſgiuing both from him, and from all his people, as that which ſhould be a meanes of their euerlaſting happineſſe. *Vſe 3.*

Verſ. 22. *Take, eate, this is my body, &c.*

This is the commandement that our Sauiour giueth vnto the Communicants, to wit, that they ſhould take the bread, and take his body, eate corporally, and eate ſpiritually: receiue the ſigne and the thing ſignified, the one as well as the

other: for ſo much doth the promiſe which is annexed (*This is my body*) imply. As if he ſhould haue ſaid, This bread broken before your eyes, doth plainely repreſent vnto you my body (that is, the whole man-hood, a part being put for the whole) which is giuen for you, and ſhall be broken for you, that ſo you may haue a ſpirituall communion with me, as there is a naturall vnion betwixt you and this bread which I giue vnto you: and the like is to be vnderſtood of the wine. The words thus expounded according to the ſimple meaning thereof, afford vs this doctrine, that

Doct. 5. Our vnion with Chriſt by the Sacrament.

Chriſt Ieſus in the Lords Supper, by corporall food doth giue vs a moſt ſure poſſeſſion of himſelfe, & neare vnion with himſelfe. The bread and wine are not onely pledges of what ſhall be beſtowed on vs, but effectuall meanes to exhibite the things promiſed vnto vs: and therefore Chriſt vſeth theſe words: *Take, eate, this is my body, which is giuen for you, which is broken for you*: and ſo of the wine: *Drinke yee all of it, this is my blood which is ſhed for you.* Now what can bee nearer vnto vs then our meate and drinke? We haue greater intereſt in nothing then in our foode: for that is made a part of our ſelues. If we eate meate in another mans houſe, after we haue receiued it, is more ours then his that prepared it; no one ioynt is ſo neare another, nor the ſoule ſo neare to the body, as our food it is neare vs, when once it is digeſted and turned into nouriſhment vnto vs: which doth plainly repreſent vnto vs the neare coniunction that is betwixt Chriſt and euery worthy receiuer. Hence proceedeth that ſpeech of the Apoſtle: *The cup of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? the bread which we breake, is it not the communion of the bodie of Chriſt?* that is, doe not theſe cauſe vs to haue an effectuall communion with him in all his gracious merits?

Luk. 22.19. *1 Cor.* 11.24. *Luk.* 22.20.

1 Cor. 10.16.

Now if queſtion ſhould be made, why Chriſt ſhould make choyſe of bread to be a ſigne in the Sacrament, rather then of any other more excellent and glorious creature.

Anſwere. Why God made choiſe of bread.

The anſwere is, that he did it for diuers reaſons.

1. Becauſe it was his will, as it is ſaid concerning the Goſpell, that *it pleaſed him by the fooliſhneſſe of preaching to ſaue them that beleeue.*

2. There

2. There is beſides his pleaſure, great wiſedome in it, becauſe it is very fit to repreſent that vnto vs for which it was ordayned, it being ſubſtantiall foode, and therefore called the ſtaffe of mans life, on which hee doth as it were leane, and whereby it is vpholden: and beſides, this is for euery mans ſtomack, and for euery ones ſtate, and may euery where be gotten. And yet withall wee muſt know that bread cannot fully expreſſe the efficacie of the ſpirituall food, Chriſt Ieſus, which we are to feed vpon: for bread is earthly, that food is heauenly; bread preſerueth the corporall life, and that but for a time: Chriſt not onely preſerueth, but giueth, not a naturall, but a ſupernaturall, not a temporall, but an eternall life.

Thirdly, God made choiſe of bread, in reſpect of his owne glory, that the weaker the meanes are, the ſtronger his hand might appeare to be. If we had been to receiue gold or gemmes, or precious ſtones, our ſenſes would haue been more wrought on then our hearts, and wee ſhould haue more regarded the ſigne then the thing ſignified: the which inconueniences, with other of the like kinde, the Lord by giuing vs bread hath preuented.

Seeing then that the bread (as alſo the wine) in the Lords Supper is of ſuch excellent force and vſe, as to put vs in minde of Chriſts death and bloud-ſhedding, to teſtifie his vndoubted, true, and reall preſence to euery faithfull Communicant, and to refreſh and feede the ſoules of the worthy receiuers vnto eternall life, in which regard they doe as farre ſurmount common bread and wine, as the waxe wherewith a pardon or charter, or any other euidence is ſealed, is of more worth then that which is to be ſold in the Trades-mans ſhop: ſeeing (I ſay) that the bread is of ſuch ſingular vſe, this maketh, firſt, for the confutation of the Papiſts, which hold that after the words of conſecration, there remaineth no bread at all, but that it is tranſubſtantiated into the very body of Chriſt. Indeed we graunt that as the bread, ſo Chriſt his body is there offered and receiued by euery faithfull Communicant: but how? not corporally, but ſpiritually: not from the Miniſters hand, but from Gods hand; not by ſenſe but by faith. And for the further clearing and confirming of this truth many reaſons might be brought, *Vſe 1.*

brought, but I will produce but onely ſome few.

1 Reaſons againſt tranſubſtantiation.

The firſt is taken from the expreſſe words of the holy Ghoſt in the Scriptures, who mentioneth bread after the words of conſecration: ſaying *(the bread which we breake.)* 1 Cor. 10. 16. and againe, *Hee that eateth this bread, &c.* 1 *Corinthians* 11. 27 28.

2

A ſecond reaſon is this, wee receiue the ſame in ſubſtance which the Fathers did in the wilderneſſe, 1 *Corinth.* 10. 1. for the *Manna* is there called ſpirituall meate, and the rocke is ſaid to be Chriſt: now it is certaine that they did not corporally eate the body, and drinke the bloud of Chriſt, becauſe he had not then aſſumed our nature: and our Sauiour denieth the *Manna* to bee the true bread, vvhich came downe from heauen.

Iohn 6. 32.

3

Thirdly, if the bread, by the words of conſecration be tranſubſtantiated, it will follow that wicked Communicants may alſo partake of Chriſt (for *Paul* ſaith, that all, good and bad did eate the *ſame ſpirituall meate, &c.* as touching the outward ſigne and element) and ſo cannot afterwards periſh, and be damned; for that whoſoeuer *eateth of Chriſt his fleſh, & c. hath eternall life,* and he will raiſe him at the laſt day: for hee dwelleth in vs, and wee in him: Now it is certaine that there is no communion betwixt the Lord Ieſus and wicked ſinners, neither are they in the ſtate of ſaluation, neither ſhall they be raiſed vp vnto glory at the laſt day: and conſequently, they feed not on him, and the Sacramentall ſignes are not tranſubſtantiated into him.

1 Cor. 10.

Ioh. 6. 55. 56.

4

A fourth reaſon is from the end for which the Sacrament was inſtituted by Chriſt, and is continued in his Church. Then his meaning was not according to his humane nature, to conuerſe vvith his people on earth after a bodily manner: for though hee were preſent with his diſciples at the firſt celebration ſenſibly in his manhood, yet the purpoſe of it for afterwards was to continue a memoriall of him, when the heauens ſhould containe him: therefore (ſaith hee) *doe this in remembrance of me.* Which ſhould be ſuperfluous, and needleſſe if he were continually conuerſant with his members euery where in the Maſſe, and in the Lords Supper.

Acts 3. 21.

Luk. 22. 19.

Fiftly,

Fiftly, many foule abſurdities doe enſue vpon this groſſe opinion of tranſubſtantiation, for 5

Firſt, either one Chriſt in his bodily preſence, muſt be both in Heauen and Earth, and in innumerable places there at one inſtant: or elſe be multiplied, and many Chriſts, and many Sauiours, and many Redeemers, muſt be diſperſed throughout all the Churches where the Maſſe is offered, or the Sacrament adminiſtred: and ſo when the Lord did firſt celebrate it, there was to be one Chriſt breaking and diſtributing, and another Chriſt broken and giuen: one Chriſt to *Peter*, another Chriſt to *Iohn*, and to euery Apoſtle one. 1 Abſurditie.

Secondly, how can cruelty be here auoyded? how can men deuoure him, and not kill him? how ſhould men ſwallow him vp, and yet offer no violence vnto him? 2

A glorious body may be in many places at once, and be eaten and not hurt, becauſe it is not patible nor mortall. *Obiect.*

But when the Diſciples firſt receiued him, he was both mortall (for he dyed on the morrow) and patible, for hee was in an agony and torment that night: and therefore how commeth it to paſſe that the nailes ſhould haue force to kill him, which onely pierced ſome part of his body, rather then their teeth chewed him whole? *Anſwer.*

But he himſelfe ſaith, *This is my body.* *Obiect.*

So it is ſacramentally, and by a *Trope*: but not literally and ſimply, as the words may be miſconſtrued. The like kinde of ſpeech is vſed in other Sacraments: Circumciſion is called *the couenant*, *Gen.* 17.13. the Lambe is called the *Paſſeouer*, *Exod.* 12. 11. the rocke Chriſt, 1 *Cor.* 10.14. And is not the cup ſaid as well to be the *bloud of the new Teſtament*: and yet our Sauiour calleth the conſecrated wine the *fruit of the vine*? *Matth.* 26.29. *Anſwer.*

But Chriſt ſaith, *Iohn* 6.53 55. *Except yee eate the fleſh of the Sonne of man, and drinke his bloud, yee haue no life in you. for my fleſh is meate indeed, and my bloud is drinke indeed.* *Obiect.*

Hee ſpeaketh not there of the Sacrament, but rather of the faithfull embracing of him in his word: for the Lords Supper was neuer before, nor at that time inſtituted, and as yet the words of conſecration had not beene ſpoken: and therefore if this be vnderſtood literally vvithout the ſpirituall meaning thereof, *Anſwer.*

thereof it will follow, that either Tranſubſtantiation vvas before the Lords Supper, or the Lords Supper before the night in which hee was betrayed. And in this place hee maketh no mention of bread to be turned into his body: and the words vvreſted, vvould rather argue his body to be tranſubſtantiated into bread, or fleſh, then bread to be changed into his body.

Vſe 2. Secondly, as this ſerueth for the confutation of them that hold there is no bread at all in the Lords Supper: ſo it maketh againſt ſuch as thinke there is nothing but bread to be expected there: that we are to receiue onely the outward ſigne in a bare remembrance of Chriſt his death and paſſion: and ſo doe they depraue the Miſteries of God, and extenuate his promiſes: as if when the Lord calleth all his people to this memorable banquet, hee ſhould deceiue them with empty diſhes, and with painted meat in ſtead of better cheere. It would haue bin *Eſter.1.* a great diſgrace for *Ahaſhueroſh* to haue dealt ſo, when hee called all his Princes to a banquet: and therefore they are iuſtly to be reproued that eſteeme ſo baſely of this holy feaſt, ſeeing God offereth, and exhibiteth truly, though not corporally, his owne Sonne, with all his precious merits to euery faithfull receiuer: ſo that euery gueſt at his Table may truly be ſaid to feed on Chriſt Ieſus.

Vſe 3. Thirdly, this is for inſtruction, that ſeeing by this Sacrament we may be ſo nearely vnited vnto Chriſt, we ſhould come with a large expectation of receiuing good from the ſame: and therefore make preparation for the ſame accordingly, that ſo we may not come vnworthily, leaſt wee receiue iudgements in ſtead of mercies.

Vſe 4. Fourthly, here is another inſtruction, that when wee come to this celeſtiall feaſt, we fall to it, and feed of it, as Chriſt biddeth vs, *Take, and eate:* let vs ſet our eyes, our eares, our taſte, yea and our hearts alſo a worke, with all ſerious meditation, to make vſe of thoſe heauenly myſteries: and when wee ſee the bread broken, let vs boldly conclude: Chriſt was broken for me, and therefore I ſhall eſcape the breaking which I haue deſerued: and when the bread is giuen vnto vs, let vs reſolue, Chriſt vvith all his benefits is beſtowed vpon mee: and when

wee

we eate the bread, let vs assure our soules of this, Christ is made vnto me the true bread, whereby my soule shall be nourished vnto life eternall. This is the eating that the Lord requireth and accepteth, and thus doing we shall shew that there is mutuall loue and kindnesse betwixt him and vs, which is a thing well pleasing vnto him: and therefore he exhorteth all his seruants, saying: *Eate, O friends, drinke and make you merry, O well-beloued.* None but those that are friends can eate of his dainties, and all those that are friends will eate of the same: and therefore if euer wee would shew our selues to be Christ his friends, if we would enioy the feeling of his loue vnto vs, and be assured of our loue towards him, let vs refresh our soules at this banquet, and not let our Sauiour be at cost in vaine, in making so good and so large prouision for vs. Cant. 5. 1.

Verse. 23. *Also he tooke the Cup, &c.*

In that wine is ioyned with the bread, this point may be noted, that Iesus Christ in the Sacrament doth make vs a full meale. *Doct. 8.* Christ maketh vs a full meale.

We haue here not onely bread, but wine, not onely the body of Christ, but his bloud also, euen the whole Christ with all his graces, offered vnto vs. This is promised in the Prophesie of *Isaiah*, where it is said: *In this mountaine shall the Lord of hoasts make vnto all people a feast of fat things, euen a feast of mixed wines, &c.* Meaning that hee would make for his Church compleat prouision, vvhatsoeuer might be for health, or strength, or delight. And the like is proposed in the ninth Chapter of the *Prouerbes*, And there is cause why wee should thinke this to be so, for Isai. 25. 6

First, hee is of sufficient ability, so that hee can doe it. And Secondly, his loue vnto vs his people is such, that he is willing and ready to doe it. Some men when they make feasts, could prouide variety of good cheare, but they are loath to goe to the charges: others are franke and liberall enough, but they want ability to giue great entertainement, so that they speake that truly which others doe vaine-gloriously: I am sorry that your cheare is no better. But it is otherwise with the Lord: as *Reasons.* 1 2

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he is bountifull and wil not ſpare coſt, ſo is he rich in all aboundance of heauenly treaſures, and needs not ſpare coſt, and therfore ſeeing Chriſt hath prayed that all his gueſts might haue of the beſt, they ſhall not faile of any thing that their heart can deſire and long for.

Eſpecially ſeeing it is for his owne glory. A mortall ſinfull man, euen the King of *Perſia*, for the ſetting forth of his magnificence and greatneſſe, ſpared no coſt in the feaſt that hee made vnto his Princes: much leſſe will the Lord of glory in this banquet which he prouideth for his people, ſeeing that he is incomparably better able, and more bountifull, and withall ſeeth and conſidereth the ſeuerall needes and neceſſities of all his children.

Hester. 1.

Vſe. 1. Here then in the firſt place, is confuted the errour of Popiſh Prieſts, that will haue but one kinde of food at this table, and ſo cauſe the people to haue a dry feaſt without any wine at all: thus doe they ſacriligeouſly robbe Gods people of that allowance which he hath appointed for them, and him of that glory which is due in reſpect of his large bounty in this behalfe. For whereas the Lord inſtituted the cup as well as the bread, and prayed and gaue thankes for the one as well as for the other, bidding them drinke all of the wine, as well as eate of the bread: they teach and practiſe the cleane contrary. And that their ſacriledge may not ſeeme ſo vile as in truth it is, they produce ſome ſhewes of reaſon for this their dealing: It is needeleſſe (ſay they) to adde the wine vnto the bread: for when we receiue that, wee feede on the whole Chriſt, and partaking of his body, we muſt needs withall partake of his bloud, which is contained in the veines.

Obiect.

Anſwer. See heere how ſhameleſly they controule Chriſt himſelfe: for if wee receiue the bloud in receiuing his body, why did hee ordaine the cup as well as the bread?

Obiect. They anſwere, that Chriſt gaue it onely to Miniſters, and ſo doe they.

Anſwer. So did he the bread alſo, and therefore by the ſame reaſon, they may adminiſter neither bread nor wine vnto the Laity: and what reaſon can they alleadge why Miniſters may not receiue the bloud in the veines, as well as any other: But the words

words of Christ may decide this controuersie when hee saith, *Drinke yee all of this, this is my bloud, &c. which is shed for you and for many, for the remission of sinnes.* And who are those many? euen all that should afterwards beleeue in him. To these for whom Christ his bloud was shed, the cup must be administred: but his bloud was shed to priuate men as well as for Ministers: and therefore the cup must be administred to them, as well as vnto the Apostles themselues.

A second vse of this point is for instruction, that seeing there is such plenty and variety of all good things offered vs at this banquet, no other feasting, or voluptuous liuing should either keepe vs from it, or make vs come vnworthily vnto it: yet how many are there, that doe so glut themselues with eating and drinking, and surfetting on their carnall delights, that they are altogether vnfit for the Lords Table? *Vse 2.*

Thirdly, here is matter of reioycing for Gods poore seruants, that though they fare hard at home, yet they may haue as good refreshing as any other in the Lords house: for Christ Iesus doth there prouide a full meale for them. This was *Dauids* comfort when he was banished from the assemblies of Saints, and could not be present at the Sacraments & sacrifices: when hee could but remember that hee had beene at them, and also beene a profitable Communicant as oft as he could, it did much refresh his soule, so that it was satisfied as *with marrow and fatnesse*, with the very meditation thereof: hee had receiued such store of grace from Gods ordinances, and such a strong apprehension of his fauour, that he counted it better then life it selfe. And the consideration thereof did not only comfort his soule, but helped him also in his bodily necessities, in so much that when hee was in a barren and dry wildernesse, pinched with hunger, and pressed with thirst, the very remembrance of those things that were past long before, did cause him more chearefully to vndergoe all his penurie and want. If he then tooke such comfort therein in his absence, how much more should we being present at the same? *Vse 3.*

Verse 24. *This is my bloud of the new Testament, &c.*

That is, this is a signe and seale of the new Testament: which

is

is ſo called, becauſe thereby Ieſus Chriſt doth bequeath vnto his people, as all the benefits of this life, ſo the ſpeciall bleſſing of all, euen eternall life: and this is tearmed a new Teſtament, in reſpect of that which was made in the time of the law. That was and this is: when that was inſufficient in ſome reſpects, the Lord aboliſhed it, and eſtabliſhed this in ſtead thereof, as being much better then that; for though both of them aime at ſaluation by Chriſt, yet it is in a different manner: for

1 Differences betwixt the olde and new couenant.

That was obſcure, conſiſting in rites and ceremonies, whereby Chriſt was darkly prefigured: but this is more plaine and perſpicuous, ſo that Gods mercy and goodneſſe towards vs in his ſonne, may more clearely and euidently be diſcerned in this one Sacrament, then it could by all their ſacrifices. Then the bloud of beaſts was ſhed in ſtead of Chriſts, but now hath hee ſhed his owne bloud for vs.

2 Secondly, that Teſtament was appropriated to a few; and did belong properly to the nation of the *Iewes* alone: and if any other nations would haue their part in it, they muſt vnite themſelues vnto the *Iewes*: but this hath a larger extent, and pertayneth to all Gods elect throughout the whole world.

3 Thirdly, that conuayed vnto men a ſmaller meaſure of grace: this offereth great plenty and ſtore thereof.

4 Fourthly, that was temporary and to endure but a while; this is perpetuall, and ſhall laſt to the end of the world: and thus much for the differences betwixt the olde Teſtament and the new. Now in that our Sauiour ſaith: *This is my bloud of the new Teſtament, &c.* the Doctrine is, that

Doct. 9. Faithfull communicants enriched.

Faithfull Communicants at the Lords Table come not only to be refreſhed at a feaſt, but to be enriched by a legacy: Chriſts will and Teſtament being there confirmed vnto them.

Heb. 10.16.17.

The particular legacies which Chriſt Ieſus hath bequeathed vnto them, are ſpecified in the Epiſtle to the *Hebrewes*, *This is the Teſtament that I will make vnto them, after thoſe dayes, ſaith the Lord, I will put my lawes in their heart, and in their mindes I will write them, and their ſinnes and iniquities will I remember no more.* The ſubſtance of which couenant is this, that all their ſinnes ſhall be forgiuen, and both the guilt, and puniſhment thereof wholy remoued: yea, they ſhall not onely be iuſtified, but alſo

ſanctified

ſanctified, the lawes of God and his promiſes ſhall be written in their mindes, ſo that they ſhall haue the knowledge of them: and in their hearts, ſo that they ſhall haue the comfort, and feeling, and fruition of them: they ſhall not onely haue intereſt in all Gods graces and bleſſings, but according to their neede ſhall haue the vſe and enioyment thereof. And what treaſures are comparable vnto theſe? if we ſhould receiue many ten thouſand pounds at euery Sermon, and Sacrament, it were nothing to this legacy, which is ſealed vnto vs in the Lords Supper: the worth whereof is ſo much the greater, by how much it hath more excellent appurtenances annexed vnto it beyond that which other Wils haue, for

First, when other legacies are paid, they can be no more demanded: but this is ſtill due vnto vs: it is as it were a continuall rent, and the more we receiue, the greater aſſurance haue we of a larger portion, both of grace and glory. 1.

Secondly, whereas when men haue bequeathed any thing vnto vs, we muſt ſtay for it till their breath be out of their bodies: here it is otherwiſe: when once we haue this Teſtament ſealed vnto vs, wee ſhall haue preſent participation of the things therein made ſure vnto vs, becauſe the Teſtator is already deceaſed. 2.

Thirdly, whereas others leaue executors to performe their Wils, the Lord liueth for euer, ſo that he himſelfe that made it, will alſo execute it: and therefore as it is called a Teſtament, ſo is it alſo elſe-where tearmed a couenant: for the fulfilling whereof, the Lord hath entred into bonds, and pawned his word and promiſe, his truth and fidelitie, his oath, yea himſelfe, his nature, and all that he hath: ſo that it is impoſſible he ſhould faile in performing the leſt clauſe thereof. The vſe thereof ſhall be. 3. *Ier. 31. 31.*

Firſt, for inſtruction, that ſeeing there is ſuch a rich treaſure offered vnto worthy receiuers of the Lords Supper, therefore we ſhould not ſuffer any earthly commodities, as oxen, farmes, or the like to keepe vs from the ſame. *Vſe 1.* *Luk. 14.*

Secondly, heere is a comfort for Gods poore ſeruants: albeit they haue but a ſmall quantity of earthly things, ſeeing they haue ſuch intereſt in Chriſt his Will, their ſtate is happy: they *Vſe 2.*

haue a fayre liuing, and a godly heritage, the Lord himſelfe, is their portion: and therefore though they haue not theſe outward things themſelues, yet ſeeing they haue the owner and commander of them to be theirs, they are richly prouided for; Chriſt being theirs, all is theirs. And as in reſpect of themſelues, ſo alſo of their children, this offereth them matter of conſolation. Alas poore creatures (ſay many) we haue little or nothing to leaue them: but haue you procured them a legacy in Chriſt his will? if you doe ſo, though they haue little, he hath much, and therefore neuer be afraid: they ſhall be ſufficiently prouided for.

Vſe 3. Thirdly, by this point all ſuch as haue beene Communicants at the Lords Table, may make triall of themſelues, whether they haue beene worthy receiuers, or not? hath the Lord imparted his graces vnto them? haue they gotten aſſurance of they remiſſion of their ſinnes, and the power of the word in their hearts to quell the ſtrength of their corruptions? &c. if they finde this in themſelues, they may be aſſured that the Lord hath graciouſly receiued them into his fauour: but if they find no increaſe of knowledge nor deſire thereof: no vertue of Chriſt to crucifie their luſts: and to quicken them to good duties, &c. they may as certainly conclude on the other ſide, that they came vnworthily and vnpreparedly, and therefore ſpeed accordingly, being ſent away altogether barren and emptie. For concerning thoſe that are within the couenant it is

Ier.31.34. ſaid: *They ſhall teach no more euery man his neighbour, and euery man his brother,* (ſaying) *know the Lord* (they were paſt that) for (ſaith the Lord) *they ſhall all know me* (in a competent meaſure) *from the leaſt of them, vnto the greateſt.*

The end of the tenth Sermon.

A profitable Metaphraſe vpon the *Epiſtle of Paul to the Colloſsians.*

CHAP. 1.

I *Paul*, vnderſtanding that there are that go about to ſpoile you, and to make a prey of you, partly by ſhew of wiſedome and Philoſophy, & partly by the beggarly Elements of the world or Ceremonies of the Iewes, thought it needfull to write vnto you, that according as ye haue receiued Ieſus Chriſt at the firſt, euen ſo that you would abide and proceed further in him, that you may be rooted & further built in the faith.

Verſe 1. Paul *an Apoſtle of Ieſus Chriſt, by the will of God, and* Timotheus *our brother.*

AND that I write vnto you, know that I doe it with warrant: for I am an Apoſtle of Ieſus Chriſt, and not tied to any particular congregation, or to one prouince, yea, or to one kingdome; but am an Ambaſſador, and haue commiſſion to all the world. Neyther doe I come to this charge of mine owne will, or of the will of any other man, but by the will of God, and the ſame his reuealed will. And albeit my authority herein be ſufficient to conuince all men of the truth I write of, yet for further & ſtronger confirmation thereof, I haue ioyned *Timotheus*, my welbeloued brother, to beare record with me, that in the mouth of two witneſſes, the truth may be more ſurely eſtabliſhed.

Verſe 2. *To them which are at Coloſſe, Saints, and faithfull brethren in Chriſt, Grace be with you, and peace from God the Father, and from our Lord Ieſus Chriſt.*

And conſidering that the bleſſing of all labour dependeth vpon the Lord, our beginning is with hearty prayer vnto God for the grace and fauor of God, to be freely giuen, together with all bleſſings, both of this life, & of that which is to come, from God the Father, and from our Lord Ieſus Chriſt, to you *Coloſſians*; yet not all that dwell in that Citie, but to thoſe which by faith are

Saints and brethren, not in the fleſh, but in Ieſus Chriſt.

Verſ.3. *We giue thankes vnto God, euen the Father of our Lord Ieſus Chriſt, alwaies praying for you.*

And that you may haue further teſtimonie of our loue towards you, know you that we doe continually both pray and giue thankes to God for you: whom, to ſeparate from all falſe Gods, I call the Father of our Lord Ieſus Chriſt.

Verſe 4. *Since we heard of your faith in Chriſt Ieſus, and of your loue towards all Saints.*

For the report of your profeſſion and picty in Ieſus Chriſt, and of your loue towards all Saints, is come vnto vs.

Verſe 5. *For the hopes ſake which is laid vp for you in heauen, wherof ye haue heard before by the word of truth, which is the Goſpell.*

Which both profeſſion and loue we know to be ſincere, in that they are vpholden in you through the hope and expectation of a treaſure laid vp, not on earth but in heauen; which hope you haue conceiued, not of your owne fantaſie, or of the word of any man, but by the word of truth, that is to ſay, the Goſpell.

Verſe 6. *Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is alſo among you, from the day that ye heard, and truly knew the grace of God.*

And if you aske what is that truth or Goſpell? verily none other then that which is preached among you now: which is not among you alone, but is preached in all the world, a certaine note of the truth thereof: there hauing neuer beene, nor euer ſhall be any doctrine, which hath leauened ſo great a lump of dowe as is the world, but onely the Goſpel. And for further aſſurance that it is the truth of God, I offer this to your conſideration, that as in the other places of the world, ſo among you, it hath brought forth fruit, euen from the firſt time you haue truly and ſincerely acknowledged this grace of God.

Verſe 7. *As ye alſo learned of* Epaphras *our deare fellow ſeruant, which is for you a faithfull miniſter of Chriſt.*

Where if you ſay, we know not what doctrine is preached in all the world, nor what fruit it hath brought forth, although it be no other thing thē the common & conſtant report which many may bring vnto you: yet to ioine neare vnto you, & to rid you of all doubt, which is the true Goſpell of Chriſt, it is euen the very

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ſame that you haue learned of *Epaphras*; whom if you loue me, you muſt loue, as being my beloued fellow-ſeruant in Chriſt: yea, if you loue your ſelues, you muſt reſpect him, as being a faithfull Miniſter of Chriſt for you.

Verſe 8. *Who hath alſo declared vnto vs your loue, which yee haue by the Spirit.*

VVho made manifeſt vnto vs your true loue, not onely naturall, but that eſpecially which is ſpirituall, whereof the Spirit is the author.

Verſe 9. *For this cauſe we alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that ye might be fulfilled with the knowledge of his will, in all wiſedome, and ſpirituall vnderſtanding.*

And as we giue thankes for your good, and ſo for the ſame cauſe that you haue well begun (both becauſe you ſhould not goe backe againe, and for that you haue not attayned to perfection) euen from the firſt day we heard of you, we neuer giue ouer praying for you, making this ſuite, that you may bee filled with the knowledge of his will, in all wiſedome and vnderſtanding, whereof the holy Ghoſt is the author.

Verſe 10. *That ye might walke worthy of the Lord, and pleaſe him in all things, being fruitfull in all good workes, and increaſing in the knowledge of God.*

Not that you ſhould content your ſelues with a bare knowledge and contemplation of heauenly things, but that you walke worthy of thoſe whom the Lord hath called to ſuch honour, to a full and whole pleaſing of him, both by bringing forth fruit in euery good worke, and by being increaſed in the knowledge of God.

Verſe 11. *Strengthened with all might, through his glorious power, vnto all patience and long ſuffering with ioyfulneſſe.*

Wherein becauſe there are many difficulties and hinderances laid in your way, our ſuite alſo is, that you may be ſtrengthened with all manner of ſtrength, according to that glorious power, which being in God, hee is able to furniſh you with; that euen with ioy, you may bee able to beare all troubles, how grieuous and how continuall ſoeuer they be.

Verſe 12. *Giuing thankes vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.*

And as wee giue not ouer praying for you, ſo doe wee not

ceaſe to giue thankes to God the Father, becauſe that it is hee that by his holy Spirit hath made vs fit to haue a part in the inheritance of Saints: whom whether we conſider as they are in this world by reaſon of the comfort and knowledge of God, or as they ſhall be in the world to come, by reaſon of their perfect bleſſednesſe, may well be ſaid to be in light.

Verſ. 13. *Who hath deliuered vs from the power of darkeneſſe, and hath tranſlated vs into the Kingdome of his deare Sonne.*

This part of our inheritance ſtandeth firſt, in that God with a mercifull hand pulled vs out, both of the preſent darkeneſſe of ignorance, and diſobedience, and from that which is to come, euen the moſt fearefull puniſhment of them both. And ſecondly, it ſtandeth in this, that the ſame God hath tranſlated vs into the kingdome of his moſt deare Sonne, which being heere begunne, ſhall be accompliſhed in the like to come.

Verſe 14. *In whom we haue redemption through his bloud, that is, the forgiueneſſe of ſinnes.*

In which his deare Sonne we haue a full redemption, whereof one part which is our iuſtification, we haue alreadie receiued, waiting for that which remaineth, euen the redemption of our bodies: all which redemption is purchaſed vnto vs in the obedience of the Sonne, which obedience was ſpecially, and moſt ſignificantly declared in the ſhedding of his bloud.

Verſe 15. *Who is the image of the inuiſible God, the firſt borne of euery creature.*

This Chriſt, that you may know what plentifull and rich redemption you haue in him, to the end that you may reſt in him alone, is thus ſet forth vnto you as followeth. As touching his perſon ſtanding of two natures, he is the moſt liuely and expreſſe Image & character of God, not onely of his qualities, (if yet there were any qualities in the Godhead) but of his very nature and eſſence: in whom we behold God which is inuiſible, and touch him which is vnfeelable, which is the principal heire of all the creatures in the world, in whom we that beleeue haue right vnto them.

Verſe 16. *For by him were all things created, which are in heauen, and which are in earth, things viſible and inuiſible: whether they be Thornes, or Dominions, or Principalities, or Powers, all things were created by him, and for him,*

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Verſe 17. *And he is before all things, and in him all things conſiſt.*

Wherefore he is before all things, and all things haue their continuance, and are vpholden by him.

Verſe 18. *And he is the head of the body of the Church: he is the beginning, and the firſt borne of the dead, that in all things he might haue the preeminence.*

And as touching his office which hee executeth in reſpect of both natures, he is the head of the Church, which is his bodie, and he is the firſt fruites and firſt begotten of the dead, not onely in reſpect that himſelfe is riſen, but alſo that he is the authour of reſurrection, which is here begunne, and ſhall be perfected in the laſt day, when he ſhall change theſe vile bodies, and make them like his glorious bodie.

Verſe 19. *For it pleaſed the Father, that in him ſhould all fulneſſe dwell.*

For in him it is the good pleaſure of God, that the grace of the Spirit, ſhould without meaſure fully dwell.

Verſe 20. *And by him to reconcile all things vnto himſelfe, and to ſet at peace, through the bloud of his Croſſe, both the things in earth, and the things in heauen.*

That by him he might reconcile vnto himſelfe, making peace by the death of his Croſſe, betweene God and all men, whether it be they which hauing beleeued in him before his comming, are now in heauen: or thoſe which being in earth, do beleeue in him.

Verſe 21. *And you which were in times paſt ſtrangers and enemies, becauſe your mindes were ſet in euill works, hath he now alſo reconciled.*

Wherefore hauing reconciled all vnto himſelfe, he hath reconciled you alſo; which benefit that it may be the better eſteemed, conſider what ye were when he reconciled you, ſtrangers from God, yea enemies in your very vnderſtanding, which is the chiefeſt, and therefore much more in other parts: which enmity was made manifeſt by your euill workes.

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Verſe 21. *And you which were in times paſt ſtrangers and enemies, becauſe your mindes were ſet in euill works, hath he now alſo reconciled.*

Wherefore hauing reconciled all vnto himſelfe, he hath reconciled you alſo; which benefit that it may be the better eſteemed, conſider what ye were when he reconciled you, ſtrangers from God, yea enemies in your very vnderſtanding, which is the chiefeſt, and therefore much more in other parts: which enmity was made manifeſt by your euill workes.

Verſe 22. *In the body of his fleſh through death, to make you holy and vnblameable, and without fault in his ſight.*

I ſay, now he hath reconciled you in his humane nature, like vnto ours, by his death, to the end he might make you holy, and without ſpot, and blameleſſe in all ſincerity, as before himſelfe.

Verſe 23. *If ye continue grounded and ſtabliſhed in the faith, and be not moued away from the hope of the Goſpell, whereof ye haue heard, and which hath beene preached to euery creature which is vnder heauen, whereof I* Paul *am a Miniſter.*

And this reconciliation know no otherwiſe to belong vnto you then ye abide grounded & ſetled in faith, and be not carried away from the hope you haue heard in the goſpel, the truth whereof appeareth, in that in ſo ſhort a time it hath bin preached to all nations vnder the cope of heauen; of which goſpell I my ſelf am a miniſter.

Verſe 24. *Now reioyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.*

Wherein it ought not to diſmay you, that I am in bonds, ſeeing my ſelfe doe reioyce in it: ſeeing it is not for redemption (which Chriſt alone hath wrought) but for the confirmation of your faith, and example of your patience: and ſeeing thereby are fulfilled the paſſions which are yet wanting vnto the body of Chriſt, which is the Church, which muſt bee like vnto Chriſt her head in ſuffering, that it may be like vnto him in glory. And finally ſince it is not for your good alone, but for the good of the whole body of Chriſt, which is the Church.

Verſe 25. *Whereof I am a Miniſter, according to the diſpenſation of God, which is giuen me vnto you-ward, to fulfill the word of God.*

Whereof as of the Goſpell I am a Miniſter, and that by the ordinance of God, who committed a ſtewardſhip vnto mee, that in you might be fulfilled the word of God.

Verſe 26. *Which is the myſterie hid ſince the world began, and from all ages, but now is made manifeſt to his Saints.*

I meane the ſecret of the Goſpell, ſo worthily called, for that it hath beene hidden from all times and generations hitherto: and now is made manifeſt not to all, but to his Saints.

Verſe 27. *To whom God would make knowne what is the riches of his glorious myſterie among the Gentiles, which riches is Chriſt in you, the hope of glory.*

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Euen to as many as God of his good will would make knowne the glorious riches of his ſecret among the Gentiles, which glorious riches is Chriſt in you, the ſame alone, by whom we may hope for glory.

Verſe 28. *Whom we preach, admoniſhing euery man, and teaching euery man in all wiſedome, that we may preſent euery man perfect in Chriſt Ieſus.*

The ſame alſo, whom we doe preach, partly admoniſhing all ſorts of men, and partly teaching all ſorts of men, all heauenly wiſedome; thereby to preſent men of all ſorts, perfectly wiſe, and bleſſed, through Ieſus Chriſt.

Verſe 29. *Whereunto I alſo labour and ſtriue, according to his working, which worketh in me mightily.*

Whereunto I labour ſore, ſtriuing forcibly, which yet would be vnfruitfull, were it not that God worketh by his Spirit mightily with my Miniſtrie.

CHAP. 2.

Verſe 1. *For I would ye knew what great fighting I haue for your ſakes, and for them of* Laodicea, *and for as many as haue not ſeene my perſon in the fleſh.*

THat which I ſay of my grieuous labour and ſtrife for all men, is truly verified of you: for I would not haue you ignorant of the great agony and ſtrife for you, and for thoſe that are in the Church of *Laodicea*, and others that are about you in the Countries of *Phrygia*, notwithſtanding that they neuer ſaw my perſon.

Verſe 2. *That their hearts might be comforted, and they knit together in loue, and in all riches of the full aſſurance of vnderſtanding, to know the myſtery of God, euen the Father, and of Chriſt.*

And my care and thought is, that through the preaching of the Goſpell you might be comforted at the heart, by a knitting ſetling together & compacting of your mindes one to another through aboundance of perſwaded vnderſtanding, and acknowledgement of the myſtery of God, that is to ſay, of the Father, and of Chriſt.

Verſe 3.

Verſe 3. *In whom are hid all the treaſures of wiſedome and knowledge.*

In which Chriſt are all the treaſures of wiſedome and knowledge treaſured vp, but yet hidden from the naturall man.

Verſe 4. *And this I ſay, leaſt any man ſhould beguile you with enticing words.*

The drift of all the commendations of the preaching of the Goſpell, and of Chriſt, whom the Goſpell doth ſet forth and preach vnto you, is, that no man by apparent and perſwaſible ſpeeches doe tranſport you.

Verſe 5. *For though I be abſent in the fleſh, yet am I with you in the Spirit, reioycing, and beholding your order, and your ſtedfaſt faith in Chriſt.*

Where if you aske, how I that neuer ſaw you, ſhould be thus carefull of you: and ſhould care for you ſo much, that neuer came to ſee you? know, that although I bee abſent as touching the fleſh, yet I am preſent with you as touching the Spirit, reioycing to ſee your good order, and pollicy of the Church, cauſed through the ſoundneſſe of the faith which is towards Chriſt.

Verſe 6. *As ye haue therefore receiued Chriſt Ieſus the Lord, ſo walke in him.*

Wherefore as you haue receiued the Lord Ieſus Chriſt, ſo let it appeare by your conuerſation, as in all other things, ſo in holding faſt the truth of the Goſpell.

Verſe 7. *Rooted and built in him, and ſtabliſhed in the faith, as ye haue beene taught, abounding therein with thankes-giuing.*

Being rooted and builded in him, and ſtrengthened in the faith, and that with thankeſgiuing for the mercy you haue receiued in Chriſt.

Verſe 8. *Beware leaſt there be any man that ſpoyle you through Philoſophy, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Chriſt.*

Looke about you by ſound knowledge of the truth, leaſt any of what opinion, holineſſe, or learning ſoeuer, by either ſhew of reaſon, comming from the braine of men, which hath beene receiued from hand to hand, and yet is nothing elſe but a deceit or ſleight, or elſe by the ceremonies of the law, wherewith as by certaine rudiments or A.B.C. the people of God as children were trained to this perfection of doctrine, which now hath ſhined out vnto you

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doe vanquiſh you, and draw you before them, as priſoners faſt bound in chains & manacles of errours: yea, take heede of any doctrine whatſoeuer, that either taketh any thing away from Chriſt, or placeth any the leaſt iot of ſaluation other-where than in him.

Verſe 9. *For in him dwelleth all the fulneſſe of the Godhead bodily.*

For ſeeing that in the nature of Chriſt, the fulneſſe of the God-head doth perſonally reſt and abide, that both the natures of the God-head and the man-hood, make but one Chriſt, what is there needfull for your ſaluation, that you may not haue aboundantly in him?

Verſe 10. *And ye are complete in him, which is the head of all Principalty and Power.*

Conſidering that this fulneſſe of all graces which is in him, hee hath not for himſelfe but for you, with all whatſoeuer you haue neede of vnto ſaluation.

And the ſame Chriſt howſoeuer a little inferiour to Angels, as touching his man-hood, yet now according to his man-hood is head, not onely of the Church (as is aforeſaid) but of all Powers and Principalities that are in heauen; whereby may appeare their errour, which worſhip Angels.

Verſe 11. *In whom alſo ye are circumciſed with circumciſion made without hands, by putting off the ſinfull body of the fleſh, through the circumciſion of Chriſt.*

Hauing all fulneſſe and ſufficiency in him, it followeth that what you would haue you ſeeke in him, which is the circumciſion of the fore-skinne, who was circumciſed not for himſelfe, but for you. And in him you haue a more plentifull circumciſion then that which you ſo greedily purſue: for that is made with the bodily hands of man, which can goe no further than the fleſh: whereas this circumciſion is made with the finger of God, which entreth into the heart: whereof one fruite is, the cutting off of the whole body and maſſe of ſinne, which riſeth and buddeth from the carnall corruption of originall ſinne.

Verſe 12. *In that ye are buried with him through Baptiſme, in whom ye are alſo raiſed vp together, through the faith of the operation of God, which raiſed him from the dead.*

Where if you reply, that *Abraham* and other godly Patriarkes, and Fathers vnder the law, had this circumciſion of the heart, and

yet

yet notwithſtanding receiued the outward cutting of the fore-skin, for a ſeale of that inward circumciſion, I grant; and therefore you haue for an outward ſeale of your inward cutting and purging your corruption, the Sacrament of Baptiſme: a ſeale, that with Chriſt you are buried vnto ſinne: that ſinne is truly mortified and deadned in you, that it ſhould no more raigne ouer you, nor you ſhould liue to it.

Another fruit alſo of this circumciſion, whereof Baptiſme is a ſeale, is, that with Chriſt you are raiſed vp to newneſſe of life, through faith, which God hath wrought in you by the ſame almighty power, whereby he hath raiſed Chriſt from the dead.

Verſe 13. *And yee which were dead in ſinnes, and in the vncircumciſion of your fleſh, hath hee quickned together with him, forgiuing you all your treſpaſſes.*

And no maruell though you haue neede of the ſame power to quicken you, which the Father declared in the raiſing vp of his Sonne, ſeeing alſo you are dead in ſinnes, ſhadowed and ſet forth by the circumciſion of the fleſh, and at once quickned together with him, in hauing all your ſinnes forgiuen you.

Verſe 14. *And putting out the hand-writing of ordinances that was againſt vs, which was contrary to vs, he euen tooke it out of the way, and faſtned it vpon the Croſſe.*

As by his death he hath gotten vs remiſſion of ſinnes, ſo by the ſame he hath blotted out the hand-writing which was witneſſe of our ſinnes, as of a debt, wherein we ſtood bound to God: which hand-writing, ſtandeth in rites and ceremonies of the law, which by his death is not only blotted out, but by the ſame nailes whereby the bleſſed hands and feet were nailed to the croſſe, as it were nailed through and cancelled.

Verſe 15. *And hath ſpoiled the Principalities, and Powers, and hath made a ſhew of them openly, and hath triumphed ouer them in the ſame croſſe.*

Neither is it maruell if by his Croſſe theſe enemies were done away, ſeeing vpon the ſame Croſſe he hath ſpoiled the Diuell, and all the power & hoaſt of Hell: and hauing diſarmed them, he made an open ſhew of them, triumphing vpon them in his Croſſe, where they thought vtterly to haue vanquiſhed and ouer-come him.

Verſe 16. *Let no man therefore condemne you in meate and drinke,*

or

or in reſpect of an holy-day, or of the new Moone, or of the Sabbath dayes.

Wherefore as by this meanes, circumciſion is taken away, ſo likewiſe is taken away difference of all meates and dayes. Therefore as in Chriſt, no man ſhould condemne you for the vſe of any meat & drinke, or in reſpect of a feaſt day, vvhether it be new Moone, or the three ſolemne Sabbaths; ſo if any man either ignorantly, or maliciouſly doe condemne you, you ſhall not neede to feare their iudgement.

Verſe 17. *Which are but a ſhadow of things to come: but the body is in Chriſt.*

Conſidering that theſe things were but ſhadowes, which haue no more place, Chriſt the head being come.

Verſe 18. *Let no man at his pleaſure beare rule ouer you by humbleneſſe of minde, and worſhipping of Angels, aduancing himſelfe in thoſe things which he neuer ſaw, raſhly puft vp with his fleſhly minde.*

Now hauing ſpoken of the Elements of the world, which are the ceremonies of the law, I come to the vaine Philoſophy I gaue you warning of; againſt the which I obſerue this rule, that you giue no man, of what ſhew ſo euer, this power ouer you, that for his owne luſt, in matters pertayning to God, he vſurpe authority, howſoeuer the Doctrine he bring, carry a ſhew of humility; as for example, thoſe that teach the worſhipping of Angels, as meanes to come more eaſily to Chriſt. In which thing, what doe they elſe but thruſt themſelues into things they neuer knew, onely grounded vpon a proud conceit of their fleſhly minde, notwithſtanding their great pretence of humility?

Verſ. 19. *And holdeth not the head, whereof all the body furniſhed and knit together by ioynts and bands encreaſeth with the encreaſing of God.*

Which errour ought ſo much the more to be abhorred, as they which are infected with it, doe not indeed, whatſoeuer they doe in word, hold Chriſt faſt, which is the head of the Church: of whom the whole body, as it were by ioynts and bonds, being furniſhed and compact together, is enriched and encreaſed with an encreaſe which God both alloweth and giueth.

Verſe 20. *Wherefore if yee be dead with Chriſt, from the ordinances of the world, why, as though yee liued in the world, are yee burdened with traditions?*

Now ſeeing you are dead with Chriſt, by whoſe death you are deliue-

deliuered from the ceremonies of Gods owne law, wherewith as with certaine rudiments the people of the Iewes were trayned to further perfection, which now they haue attayned vnto in the doctrine of the Goſpell, why as though you liued ſtill in the world, doe you ſuffer your ſelues to be charged with the ceremonies of the world?

Verſe 21. *As, Touch not, taſte not, handle not.*

I ſay that which you and your falſe Teachers ſay, Touch not ſuch a thing, taſte not ſuch a meate, handle not ſuch a one.

Verſe 22. *Which all periſh with the vſing, and are after the commandements and doctrines of men.*

All which things ſeeing that through the vſe of them they are conſumed, haue no ſtrength to life euerlaſting, eſpecially being nothing but the doctrines and commandemens of men.

Verſe 23. *Which things haue indeed a ſhew of wiſedome in voluntary religion, and humbleneſſe of minde, and in not ſparing the body: neither haue they it in any eſtimation to ſatisfie the fleſh.*

I denie not but that they haue a colour and ſhew of wiſedome, partly, in that in them there is a worſhip ouer and aboue that which God hath commanded, to whom no ſeruice is ſufficient which we can doe: partly through a kinde of humility, and partly in a hard vſage of the body: which yet are of no price, ſeeing they are of things wherewith the fleſh is filled.

CHAP. 3.

Verſe 1. *If yee then be riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right hand of God.*

BEing through faith ingrafted and incorporated into Chriſt, (as hath been ſaid, and as your ſelues profeſſe) as touching, ſinne dead and buried with him; and as touching newneſſe of life, quickned and riſen againe: Now if in truth you be riſen with Chriſt, then as Chriſt riſing remained not here on earth, but aſcended vp into heauen, where vnder God, as touching his manhood, hee is exalted in power and maieſtie aboue all powers and principalities in heauen and earth; ſo you by ſeeing and ſeeking after the graces that come from aboue, aſcend vp whither he is gone.

Verſe

Verſe 2. *Set your affections on things which are aboue, and not on things which are on the earth.*

And to the intent you may carefully ſeeke after them, yee muſt firſt ſauour and ſet your affections vpon the things that are aboue, and conſequently not to ſet your affections vpon either the former corruptions of falſe doctrine, or elſe vpon the defilements of a corrupt conuerſation of life: or finally vpon the periſhable tranſitory things of this baſe world, all which are meere earthly.

Verſe 3. *For yee are dead, and your life is hid with Chriſt in God.*

Vnto which diſtaſte of earthly things you are called, in that you being riſen with Chriſt, are conſequently dead vvith him. Where if haply you ſhould obiect, that there is ſmall wiſedome to quit your former life, not being aſſured of another, and ſhould aske how it ſhould appeare you liue, ſeeing beſides the afflictions you are expoſed vnto, you feele the dayly incumbrance of ſinne, which dwelleth in your mortall bodies: It is true that it is not ſo apparant, as that which is hidden from the world, and of your ſelues not ſo fully and feelingly vnderſtood. Howbeit that ought not to diſmay you: firſt, for that it is laid vp with God, who is a true keeper of it. And ſecondly, for that as your life is hidden, ſo is Chriſts life and glory, who is the head.

Verſe 4. *When Chriſt which is our life, ſhall appeare, then ſhall yee alſo appeare with him in glory.* *Iſay. 60. 17. 19. and 65. 19. Matth. 27.*

And laſtly, for that when Chriſt, of whom you haue life, ſhall be made manifeſt in glory, then ſhall you alſo with him appeare glorious.

Verſe 5. *Mortifie therefore your members, which are on the earth, fornication, vncleanenesse, the inordinate affection, euill concupiſcence, and couetouſneſſe, which is idolatry.*

Wherefore being aſſured of another life, mortifie your members that are earthly and carnall. If you aske what? I cannot reckon vp all, but I wil touch ſome, thoſe ſpecially that you are infected with, whereby you may eaſily conceiue of the reſt, ſuch as are fornication, vncleane behauiour, wantonneſſe, euill concupiſcence, and couetouſnes, which beſides the exceſſiue deſire of goods, is a kind of idolatry, for that men do put their truſt in riches, that are couetous.

Verſe 6. *For the which things ſake the wrath of God commeth on the children of diſobedience.*

For

For euery one of the which, the wrath of GOD commeth on thoſe that remaine in them.

Verſe 7. *Wherein yee alſo walked once, when yee lined in them.*

And the rather mortifie theſe ſinnes as in times paſt you haue practiſed them, when being giuen vnto them, your naturall corruption as a kinde of life, gaue power and mouing for the practiſe of them.

Verſe 8. *But now put yee away euen all theſe things: wrath, anger, maliciouſneſſe, curſed ſpeaking, filthie ſpeaking out of your mouth.*

Now therefore that you are called to the hope of a better life, lay aſide farre from you, as things you cannot abide the ſight of, not onely the groſſer ſinnes before mentioned, but alſo all manner of ſinne, without endeuour whereof, there is no true mortification. For example, anger, heate, from whence commeth malice, which breaketh out at the mouth, by rayling and reuiling.

Verſe 9. *Lye not one to another, ſeeing that yee haue put off the olde man with his workes.*

Specially when you cannot truly charge them, take heed you lye not one againſt another: but putting off, as an old and rotten garment, the old man which you bring from your mothers womb, with the actions thereof, as it were ſo many tatters.

Verſe 10. *And haue put on the new, which is renewed in knowledge, after the image of him that created him.*

Now leaſt being found naked you be aſhamed, put on, as a new and comly garment, the new man: which if you aske what it is, it is the ſame part which is renewed in you, to the likeneſſe of him that made you: which likeneſſe conſiſteth in the knowledge of God.

Verſe 11. *Where is neither Grecian nor Iew, circumciſion nor vncircumciſion, Barbarian, Scythian, bond, free: but Chriſt is all, and in all things.*

Whereby ſhall come to paſſe, that howſoeuer the falſe teachers place it in being a Iew, rather than being a Gentile: circumciſed rather than vncircumciſed: and the opinion of the common ſort is that the Barbarian and Scythian is in a farre worſe caſe than the Romane, and the ſeruant but a beaſt in reſpect of the free man: yet with God there is no difference, ſeeing Chriſt, whom by a new birth they haue put on, is in all, and is all that God reſpecteth, and accepteth of.

Verſe

Verſe 12. *Now therefore as the elect of God, holy and beloued, put on tender mercy, kindneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering.*

To come to a more particular deſcription of the new man, decke your ſelues (as it becommeth the elect of God, and ſuch as are holy through his loue, the cauſe both of your election and holineſſe) with tender compaſſion, eaſineſſe to be imployed, humilitie, mildeneſſe, long ſuffering.

Verſe 13. *Forbearing one another, and forgiuing one another, if any man haue a quarrell to another: euen as Chriſt forgaue you, euen ſo doe yee.*

VVhich vertues muſt bee declared effectually, not onely in forbearing one another, but alſo in frankely forgiuing one another, if any haue a quarrell one againſt another, euen as Chriſt hath frankely forgiuen you, euen ſo doe yee.

Verſe 14. *And aboue all theſe things, put on loue, which is the bond of perfectneſſe.*

And though thoſe be ſingular vertues, yet aboue them all, as the roote and mother of them, decke your ſelues with loue, which is as it were a bond to binde in a bundle thoſe, and all other vertues tending to perfection, and without which there is no ſoundnes in any of them, what glittering ſhew ſoeuer they carry.

Verſe 15. *And let the peace of God rule in your hearts, to the which ye are called in one body, and be yee amiable.*

And though the ſpirit of the old man within you, hath a deſire to contend, yet let the peace of God beare the ſway, and ouercome: vnto the which peace you are euidently called, in that you are members of one myſticall bodie. For the better entertainment of which peace, be gratefull one to another, as well in conferring, as in requiting benefits.

Verſe 16. *Let the word of Chriſt dwell in you plentiouſly in all wiſedome, teaching and admoniſhing your owne ſelues in Pſalmes and Hymnes, and ſpirituall ſongs, ſinging with a grace in your hearts to the Lord.*

To the end you may refraine all the vices aforeſaid, and practiſe all the vertues afore ſpoken, together with all other vices to be auoyded, and vertues to be embraced, it is neceſſary that you be exhorted, that the word of God be as familiar vnto you, as if now

in one houſe it dwelt with you, that you haue it alſo plentifully, and as it were treaſured vp againſt the day of need. Laſt of all, that you haue it in all wiſedome, making choiſe both of the things that are moſt important in it, & eſpecially that which doth moſt concerne your ſelues, and your owne particular vſe, auoyding all curious queſtions, tending rather to ſtrife, than to edification of God which is by faith. And as you muſt haue it for your owne vſe, ſo alſo for the vſe of others, as well in teaching thoſe that are ignorant, as in admoniſhing thoſe that walke not according to their knowledge they haue receiued.

And in your meetings to make merry, let your mirth be ſhewed forth in Pſalmes, ſinging as well with inſtrument as with voyce: alſo with Hymnes of thanks-giuing for benefits receiued: and for further variety againſt irkſomneſſe which our nature eaſily falleth into, with ſongs of prayſing God for his noble actes: all ſpirituall vnto the Lord, not onely with the voyce, but eſpecially with the heart, with ſuch both tune and geſture as may giue grace to the hearer.

Verſe 17. *And whatſoeuer yee ſhall doe in word or deed, doe all in the name of the Lord Ieſus, giuing thankes to God euen the Father by him.*

To conclude (becauſe it is infinite to ſpeake of all things particularly) whatſoeuer you doe in word or in deed, let it be ſuch, as calling on the name of God in Ieſus Chriſt, for the good direction in them, you may returne with thankfulneſſe to God the Father through Ieſus Chriſt, the onely mediator betweene God and vs.

Verſe 18. *Wiues ſubmit your ſelues vnto your husbands, as it is comely in the Lord.*

Hauing inſtructed you in the duties which are generall to all, I come to informe you in thoſe that are ſpeciall, according to the ſeuerall callings of euery one of you, as thoſe which will eaſily come from you, if you haue well profited in the former. Now according to the order God himſelfe keepeth in the fift commandement, I will begin with the duties of inferiours.

You wiues therefore, notwithſtanding you haue other duties, I exhort you to that which is hardeſt for you, wherein you are cuſtomably ſhorteſt, and being performed, others will eaſily follow; that you be ſubiect and obedient, as to others that may be aboue

aboue you, (as Parents and Magiſtrates) ſo ſpecially vnto your owne husbands, as that which is the moſt comely thing of all, becauſe you I know ſtriue to comelineſſe. Which obedience and ſubiection, is not yet ſo abſolute, and ſo generall, but it hath this exception, ſo farre as you are commanded things not vnlawfull by the word of God.

Verſe 19. *Husbands, loue your wiues, and be not bitter vnto them.*

You husbands, although you owe ſundry duties vnto your wiues, yet ſpecially I exhort you to loue them dearely, as that which you are moſt cuſtomably ſhorteſt in: and which being throughly ſetled in you will eaſily pull all other duties after it. And therefore be not bitter towards them, which cannot ſtand with loue.

Verſe 20. *Children, obey your parents in all things: for that is well pleaſing vnto the Lord.*

You children, from a heart ſubdued and truly humble obey your parents, not by halues and ſo farre as they command things to your liking, but in all things, not contrary to the word of God, although it be to the croſſing of your deſires: for which cauſe let it be alwaies before your eyes as a goad to ſtirre you vp to this obedience, that in ſo doing you ſhall not onely pleaſe your parents, but doe a thing acceptable to the Lord himſelfe.

Verſe 21. *Fathers, prouoke not your children to anger, leaſt they be diſcouraged.*

You parents abuſe not the authoritie or the pliable mindes of your children, eyther by commanding things vnlawful, or by hard vſage of them to prouoke them to any vndutifulneſſe towards you, or to haue no courage or comfort to doe the things required of them.

Verſe 22. *Seruants, be obedient vnto them that are your Maſters according to the fleſh, in all things, not with eye-ſeruice as men-pleaſers, but in ſingleneſſe of heart fearing God.*

You ſeruants, from a minde ſubdued obey your Maſters, whoſe commandement ouer you, is but for a time whiles you are in this fraile eſtate, and that in all things which may ſtand with the keeping of a good conſcience. Now your ſeruice muſt not be alone when your maſters ſtand by and looke on, as ſeeking onely to pleaſe your maſters: but in ſingleneſſe of heart as fearing God, whoſe eye is alwaies vpon you, when your maſters eye is off.

Verſe 23. *And whatſoeuer ye doe, doe it heartily, as to the Lord, and not vnto men.*

Your ſeruice ought alſo to be voluntary and cheerefull, as that which is due to the Lord, who loueth a cheerefull giuer, and not as vnto man that cannot diſcerne whether it be done frankely.

Verſe 24. *Knowing that of the Lord ye ſhall receiue the reward of the inheritance: for ye ſerue the Lord Chriſt.*

Knowing that you ſhall receiue in reward from the Lord, life, as an inheritance which he will freely, as vpon his children, beſtow vpon you: for it ought to vphold you in your dutiful ſeruice, that you ſerue not ſo much your maſters, which are but men, and therefore ſometimes vnthankefull and vnable to recompence; but the Lord, who is both able, and will recompence your well doing.

Verſe 25. *But he that doth wrong, he ſhall receiue for the wrong that he hath done, and there is no reſpect of perſons.*

Remembring on the other ſide that whatſoeuer hee be that doth wrong, whether maſter or ſeruant, thereof hee ſhall receiue the puniſhment from the Lord: who accepteth neyther the perſon of the ſeruant to pitty him, becauſe of his poore and baſe eſtate, nor of the maſter to ſpare him, becauſe of his dignitie and high degree.

CHAP. 4.

Verſe 1. *Yee Maſters, doe vnto your ſeruants that which is iuſt and equall, knowing that ye alſo haue a maſter in heauen.*

OU Maſters, looke that you yeelde vnto your ſeruants both wages, and meate and drinke, as that which is right: and with moderate reſt and recreation, ſome further recompence, according to the good ſeruice they haue done? as that which is equall: conſidering that as your ſeruants are to render an account vnto you, ſo you muſt giue an account vnto your Maſter which is in heauen.

Verſe 2. *Cõtinue in prayer, and watch in the ſame with thankeſgiuing.*

And now to returne again to the general duties, & yet ſuch as for the

the moſt part belong rather vnto you, than vnto other perſons and Churches not ſo ſtated or affected as yours, I exhort you to take paines, and to continue in petitions, and requeſts vnto God, with heede taken that it be not done careleſly and drouſily; the which both with continuance, painefulneſſe, and watching, muſt be done and performed in thankeſgiuing for graces already receiued.

Verſe 3. *Praying alſo for vs, that God may open vnto vs the dore of vtterance, to ſpeake the miſtery of Chriſt: wherefore I am alſo in bonds.*

Praying in both ſorts, as for all men, and the faithfull aboue others, ſo eſpecially for mee and *Timothy*, that God would open our mouthes wide; as a gate (otherwiſe ſhut) is ſet open, that we may ſpeake the ſecrets of Chriſt, naturally hidden from all men, and by diſpenſation of God, alwaies to the comming of Chriſt, obſcurely knowne to the faithfull, yea to the Angels themſelues: for which I am in hold.

Verſe 4. *That I may vtter it, as it becommeth me to ſpeake.*

In which reſpect you are yet further to ſtrengthen and ſtretch out your prayers for me, that all feare ſet a part, I may make it manifeſt as it is meet, both in regard of the excellency thereof, and the ſpeciall truſt of the Apoſtleſhip, which is committed vnto me.

Verſe 5. *Walke wiſely towards them that are without, and redeeme the time.*

And ſeeing you dwell amongſt thoſe that are ſtrangers from God, walke wiſely, that you be neither infected with their euils, nor they haue occaſion to ſpeake euill of the truth; and that by the light of your godly conuerſation they may be allured to giue eare to the truth: therein following the example of diligent Marchants, that to redeeme their loſſes that are paſt, watch to take all oportunity of gayning.

Verſe 6. *Let your ſpeech be gratious alwaies, and powdred with ſalt, that we may know how to anſwere euery man.*

More particularly looke to your ſpeeches in the wiſe ordering whereof Chriſtian wiſedome is ſingularly diſcerned, that it be alwaies (as ſauourie meate) well ſeaſoned, whiles you ſhall be able to anſwere euery man according as their particular eſtates require.

Verſe 7. Tychicus *our beloued brother, and faithfull Miniſter, and fellow ſeruant in the Lord, ſhall declare vnto you my whole ſtate.*

In the loue and care I beare vnto you, I haue ſent *Tychicus* vnto you, who ſhall informe you of all my eſtate, whereof I know you will be glad to heare: whom that you may receiue as it becommeth, I commend vnto you for a brother, worthy to be beloued: alſo for a faithfull Miniſter, and my fellow in the Lords ſeruice.

Verſe 8. *Whom I haue ſent vnto you for the ſame purpoſe, that hee might know your ſtate, and might comfort your hearts.*

Whom I haue ſent, as to let you vnderſtand of mine affaires, ſo to know what caſe you are in, thereof to make report vnto me, and eſpecially that he may comfort you at the heart, againſt the ſtorme of perſecution raiſed againſt you.

Verſe 9. *With* Oneſimus *a faithfull and beloued brother, who is one of you. They ſhall ſhew you of all things here.*

And with him, that the embaſſage may haue more authority, and that in the mouth of two witneſſes the things concerning you or me may be better aſſured, I ſent *Oneſimus* a brother both faithfull and worthy to be beloued, howſoeuer he hath ſlipped in time paſt; who is alſo one of the members of the ſame Church: theſe two ſhall giue you to vnderſtand of all things that may concerne you, that are done in theſe parts.

Verſe 10. Ariſtarchus *my priſon fellow ſaluteth you, and* Marcus Barnabas *ſiſters ſonne, (touching whom yee receiued commandements, If he come vnto you, receiue him.)*

Ariſtarchus in loue ſaluteth you.

Verſe 11. *And Ieſus which is called* Iuſtus, *which are of the circumciſion. Theſe onely are my worke-fellowes vnto the kingdome of God, which haue beene vnto my conſolation.*

So doth *Marke* and *Ieſus*: whom that you may be prouoked to loue againe, I would haue you to vnderſtand, that touching *Ariſtarchus*, hee is my fellow priſoner for the Goſpell: touching *Marke*, hee is ſiſters ſonne to *Barnabas* that notable ſeruant of God, of whom you haue had commandement, that if hee come vnto you, you ſhould receiue him accordingly.

And touching *Ieſus*, his conuerſation hath beene ſuch as thereby he hath gotten the ſurname of Iuſt. And of them all three together, there are great cauſes why you ſhould reſpect them, for that they are of the race of the *Iewes*, with whom God hath made ſpeciall couenant: eſpecially ſeeing that of ſo great a number of

Iewes

Iewes that are here, onely theſe three helpe to aduance the kingdome of heauen by giuing aſſiſtance vnto me.

Verſe 12. Epaphras *the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwaies ſtriueth for you in prayers, that yee may ſtand perfect, and full in all the will of God.*

Epaphras ſaluteth you, betweene whom and you there is a ſpeciall bond, by reaſon whereof euen now abſent from you, yet he is one of you: and being as you know a worthy ſeruant of Chriſt in the Miniſtery of the Goſpel, whereby his prayers are more effectuall, he prayeth continually with great ſtrife and earneſtneſſe for you; that hauing entred into the holy profeſſion of the Goſpell, you may ſtand and abide in it, with daily encreaſe both in the knowledge and obedience of the whole will of God, vntill ſuch time as by death you ſhall be complete and perfect men in Chriſt.

Verſe 13. *For I beare him record, that he hath a great zeale for you, and for them of* Laodicea, *and them of* Hierapolis.

For howſoeuer, I am not priuy to his priuate prayers, yet I dare be bold ſo to write, becauſe I my ſelfe am witneſſe how (notwithſtanding his abſence) he burneth in much loue towards you, and towards the brethren in Laodicea and Hierapolis; the rather for your ſakes which may either be furthered by their good, or hindered by their ill eſtate.

Verſe 14. Luke *the beloued Phyſitian greeteth you, and* Demas.

Luke the Phyſitian, one worthy to be beloued, ſaluteth you, and ſo doth *Demas.*

Verſe 15. *Salute the brethren which are of Laodicea* Nimphas, *and the Church which is in his houſe.*

Salute the brethren in Laodicea from me, eſpecially *Nimphas* and his family; which for their piety and good order in it, I may not vnfitly terme a little Church.

Verſe 16. *And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that ye like-wiſe reade the Epiſtle written from Laodicea.*

And when you haue read this Epiſtle in the Church, to teſtifie your Communion as in all other good things, ſo eſpecially in this ſacred treaſure of the word of Chriſt, procure it to be read in the Church of Laodicea; as of the other ſide, that you alſo read the Epiſtle which was written from Laodicea.

Verſe

Verſe 17. *And ſay to* Archippus, *Take heede to the miniſterie that thou haſt receiued in the Lord, that thou fulfill it.*

Tell alſo *Archippus* your Paſtor and ordinary Miniſter, from me, that hee looke more diligently to his charge of miniſtery, which he hath receiued of the Lord: that he doe it not by halues, but that he performe it in euery reſpect, both of cheerefull teaching, and of good example of life vnto the flocke.

Verſe 18. *The ſalutation by the hand of me* Paul, *Remember my bands. Grace be with you.*

Finally, I haue ſent you alſo my ſalutations, not by the hand of my Scribe, (as the other ſalutations,) but by mine owne hand: where-vnto (for a cloſe of my letters) I adde my requeſt vnto you, that you would in your prayers remember my bonds, for the obtayning of whatſoeuer my captiue eſtate doth require.

And further, my humble prayer is for the grace of God, to be with you: and ſo I am aſſured that it will be.

FINIS.